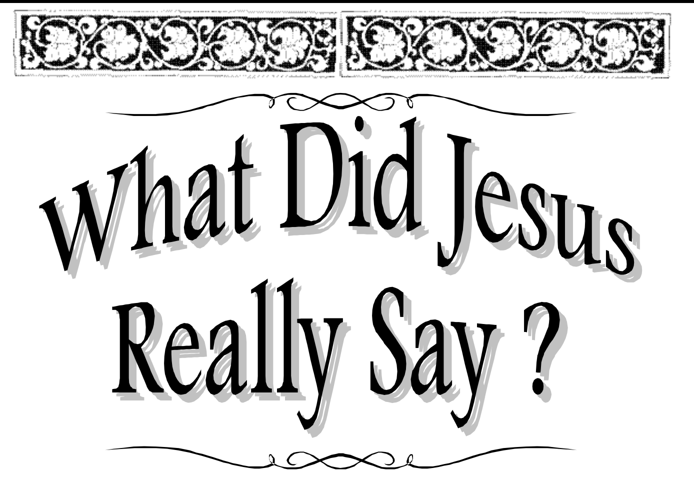


The author of the majority of the books of the New Testament, Saint Paul, says:
"For if the truth of God has more abounded through my lie unto His glory; why am I still judged as a sinner?" Romans 3:7



Misha'al ibn Abdullah Al-Kadhi
مشعل بن عبدالله القدهي

The great messenger of God, Jesus, says:

"And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent."

John 17:3

The Prophet Muhammad (pbuh) said:
"Do not over-praise me as the Christians over-praised Jesus the son of Mary. I am His slave, so say: 'Allah's slave and messenger'."
Narrated by both Al-Bukhari and Muslim

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

Preface

"Verily! the likeness of Jesus with Allah/God is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he was. (This is) the truth from your Lord (O Muhammad), so be not you of those who waver. And whosoever disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. Verily! This is the true narrative. There is no god save Allah, and verily! Allah is the Mighty, the Wise. And if they turn away, then Verily! Allah is Aware of the corrupters. Say: O People of the Scripture. Come to a word that is just between us and you: that we shall worship none but Allah, and that we shall ascribe no partners unto Him, and that we shall not take each other for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)(literally: "we are Muslims")." The Qur'an, A'al-Umran(3)59-64.

"I have read in Moslem writings such deep and tender expressions of respect and reverence for Jesus that for the time I almost forgot, I was not reading the words of a Christian writer. How different, it is sad to say, has been the way in which Christians have spoken and written of Muhammad. Let us put it down to it's true cause, ignorance" Reverend R. Maxwell King

In the name of Allah, most beneficent, most merciful. I give all thanks to Allah for His bounties and knowledge and that He has guided me to Islam. I also ask Allah almighty that He bestow his peace and blessings upon Muhammad and grant him the highest rewards and exalted stations in Heaven. Further, I ask Allah almighty that He grant His peace and blessings upon all of His prophets from the beginning of time, including Adam, Abraham, Noah, Moses, David, and Jesus, as well as all of the countless others, peace be upon them all, may their names be held in the highest honor for all time.

I feel that this book is best described as my own humble attempt at the compilation and collection of the life long works of many famous and knowledgeable scholars and writers. My contribution to this book has probably been restricted to the collection of these works in one publication. So, as they say, I hereby give credit where credit is due. Among these authors are such people as Shaik Ahmed Deedat, Shaik Rahmat-Allah ibn Khaleel al-Rahman al-Hindi, Dr. Jamal Badawi, Mr. Muhammad `Ata ur-Rahim, Mr. Akbarally Meherally, Shaik Shams al-Deen ibn Kayyem Al-Jawziah, Dr. Muhammad Ali alkhuli, Mrs. Ulaft Aziz-us-Samad, Dr. Ahmad Dawood Al-Mizjaji, and Mr. M. A. Yusseff to name a few. To these individuals I dedicate this book. I also dedicate this book to my mother who always taught me to have tolerance and an open mind, and to my father, who taught me to continually seek out knowledge as long as I may live.

Muslims are encouraged to study and gain knowledge and to base their worship upon knowledge and not just faith. Abu-Darda said: I heard the messenger of Allah (pbuh) say: ***"If anyone travels on a road in search of knowledge, Allah/God will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and***

the Prophets leave neither dinar nor dirham (kinds of currency), leaving only knowledge, and he who takes it takes an abundant portion." (narrated by Abu Dawood).

Muslims are also encouraged to study other religions and to compare them to Islam. They are commanded to never be among those who accept Islam on blind faith or in conformance to the current trend in their society. Rather, they are commanded to make up their own minds and to enter into Islam with their eyes wide open, after they have thoroughly tested it's validity as the command of God. "***There is no compulsion in religion. The right path is henceforth distinct from misguidance***" The Qur'an, Al-Bakarah(2):256.

It was because of the above reasons that, upon my arrival in the United States in 1992, I decided to spend my spare time researching Christianity. I did this in order to verify the affirmations of the Qur'an with regard to mankind's distortion of the Gospels. If the Qur'an did indeed prove to have fabricated lies against the Bible then I would know that it was not the word of God. I therefore set about purchasing many different "versions" of the Bible such as the Revised Standard Version (RSV), the King James Version (KJV or Authorized version), and so forth. I also purchased many Christian Biblical references as well as some Islamic references. Armed with this cache of information I set about my task and as the Bible puts it ***"Prove all things, hold fast that which is good."*** 1 Thessalonians 5:21.

Before, during, and after all of this I was continually being asked by various people about Islam. Many allegations were presented against Muhammad (pbuh) and Islam in general. I began to notice a basic trend of general ignorance of the fundamental teachings of Islam as well a tendency when cornered to invoke "Blind faith," or to attempt to explain practically every single discrepancy in the Bible through abstraction and applying hidden meanings to every verse which did not set well with them. The general tendency was to reject the words of the Qur'an, even before bothering to read them, because they are the words of "some Bedouin Arab out of the desert" (Having themselves forgotten that Jesus, Moses, and <u>ALL</u> of the other prophets of the Bible, peace be upon them all, came from practically the exact same locale), not to accept the words of Islamic scholars because they are biased, not to accept the words of Christian scholars because they are "Liberals," and not even to accept obvious discrepancies and contradictions between the verses of the Bible because of *"blind faith"* and because *"If you do not take the verses so literally but give them the following abstract meaning then they will not contradict one another..."* and so forth (see chapter 2.2). I felt that a belief that constantly needed people to make excuses for it and that demanded blind faith without understanding was not for me. Thus, I managed to prove to myself the validity of the affirmations of the Qur'an.

In the Qur'an, we are told that mankind changed the message of Jesus (pbuh) after his departure. The Qur'an further states that if a book of God has been tampered with by the hands of mankind then this tampering will be recognizable by the inevitable contradictions which will result from this tampering. God says in the Qur'an: ***"Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would have surely found therein much discrepancy."*** Al-Nissa(4):82. The Bible itself also testifies to the fact that a false witness will inevitably result in contradictions and discrepancy: ***"For many bare false witness against him(Jesus), but their witness agreed not together."*** Mark 14:56

I began to search for a comprehensive reference on the fundamental differences between Islam and Christianity such as the "trinity," the "incarnation," the "atonement," and the "original sin." I was, however, surprised to find none. The information is out

there, however, it is distributed throughout countless books, booklets, pamphlets and the like. From the Christian side, I had at first expected my research to involve a slow and painful search through obscure ancient documents. This did not prove to be the case. Once I began to look for the truth, I was practically overwhelmed by a veritable avalanche of Christian studies all leading to the same conclusion: That St. Paul, a man who had never met Jesus (pbuh) personally, and the author of the majority of the books of the New Testament, had seriously corrupted the teachings of Jesus (pbuh) and substituted them with his own "version" of Christianity totally in opposition to that which Jesus (pbuh) and his apostles had taught their followers. I was astounded to see that even with the many thousands of Christian publications, from eminent Christian scholars, which, to one degree or another readily admit these facts, still, Christianity as a whole is all but ignorant of these matters. I therefore undertook to collect this information into a series of articles which were published on a very limited scale inside the university I was studying at at the time.

After having completed these articles I decided to collect them into one handy reference with the core information having being collected from external sources but having been reorganized into what I believe to be a more intuitive and useful order. In some cases, I have found myself unable to improve upon the wording and layout of other authors, so I have shamelessly copied their words almost verbatim. However, I believe that such straight copying has been confined to less than 5% of the content of this book and has been restricted to the writings of the first four of the aforementioned authors as well as Shaik Muhammad Al-Uthaimeen. Once again, credit where credit is due.

Countless thousands of books have been published by Christian scholars on the topic of the various contradictions in the Bible. It has been my experience, however, that most of these books have gone one of two different routes: Either they try to (1) Reconcile every single discrepancy through abstraction and so forth, and when they are presented with two conflicting versions of one story in the Bible they simply choose the one they personally prefer and claim the other was a scribal error, or (2) They claim that Jesus (pbuh) was no more than a legend and a myth, and that the Bible, the apostles, and even Jesus himself were only figments of someone's imagination. This book, however, goes a different route, that of Islam and the holy Qur'an. In this book it is demonstrated that Jesus (pbuh) was indeed a true prophet of God but that his message was corrupted by those who came after him for personal gain. It also demonstrates how the Bible, even after all of this tampering, still contains the message of Jesus (pbuh) for those who truly **place the words of Jesus (pbuh) above those of all of mankind without exception.**

I do not deceive myself. This book will never be the definitive answer to all questions. There are just too many Christian sects for one book to be able to address the beliefs of them all. However, I hope that this book will at least get people to *think* and get them interested enough that they may go out, read the Bible and the Qur'an carefully, and seek knowledge for themselves. If I manage to accomplish this then I have done my job. There are many other things I would like to say but I must keep the size of this book under some semblance of control. I have therefore spent most of my efforts speaking about comparative religion between Islam and Christianity in order to prove the truthfulness of the affirmations of the Qur'an and that it was indeed sent by the same God that sent Jesus (pbuh). If I could add one more chapter I would probably speak in a little more detail about the Dead Sea Scrolls, as well as about Islam and science and discuss some of the scientific statements made in the Qur'an which are only beginning to be verified today (By independent non-Muslim scientists). Anyone wishing to obtain further information on this topic, however, will find the following books to be extremely useful and informative:

1) Qur'an and modern science: Correlation Studies, by Keith L. Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed
2) The Developing Human, By Dr. Keith Moore.
3) The Bible, the Qur'an and science (book), by Dr. Maurice Bucaille.
4) The Qur'an and modern science (booklet), by Dr. Maurice Bucaille.

I would also like to point out that the "referencing" system employed in this book still needs some work in order to bring it in line with more accepted modern norms, however, that will have to be left to another day. I believe that it's current form is adequate for a first version, and by Allah's will, this issue will be dealt with in the future.

I would like to make a couple of matters clear from the outset so that there will be no misunderstanding as to my beliefs and/or intentions:

1) Muslims do not hate Christians nor harbor ill will against them. This is a common misconception in the West about Muslims. My intent is only to counter the continuous and unrelenting onslaught of hatred and slander Muslims are constantly being bombarded with in the West. I have found that this is a direct result of the Western media's campaign to portray all Muslims in the worst possible light and to ensure that the general pubic never hears the words "Muslim" or "Islam" unless it is associated with the words "fundamentalist," "extremist," "terrorist," "gorilla," "underground," "death squad," and so forth. This is especially the case since the fall of the Soviet Union. Suddenly, there appears to be a need for a new "bad guy", since there are roughly 1.2 billion Muslims around the world today, therefore, Muslims were chosen as the prime candidates for this position. Muslims are told in the Qur'an: ***"..and nearest among them (mankind) in love to the believers (Muslims) will you find those who say 'we are Christians': because among these are men devoted to learning and men who have renounced the world, and they are not arrogant"*** The Qur'an, Al-Maidah(5):82.

"The people of the book" are also singled out by God in the Qur'an to receive the following treatment: ***"And argue not with the people of the book unless it be in (a way) which is better (than mere arguing), except with such of them that do wrong, and say (to them): 'We believe in that which had been revealed to us and revealed to you, and our God and your God is One, and to Him we have submitted (literally: We are Muslims)"*** Al-Ankaboot(29):46. Muslims simply wish for Christians the exact same thing that Christians wish for Muslims: That we all be guided to the truth of God and His ultimate reward.

By now it should be obvious that Islam is not, as the stereotype would have one believe, an underground terrorist group dedicated to the total destruction of civilized life as we know it. Because of all of the above, I have striven to avoid in this book all statements which might be misunderstood to be hateful, inflammatory, or disrespectful. However, the fundamental goals of this book make it necessary to exhibit many contradictory statements in the New and Old Testaments in order to prove the Qur'an's claim: that mankind took great liberties with God's scriptures after the departure of their prophets and have perverted His original message to them. Muslims are told that these tampering fingers have left many contradictions for those who would only look for them. For this reason, I have attempted to keep my own comments to a minimum and only present the

contradictory verses of the Bible side-by-side so that they may be studied critically (see for example the table in chapter 2.2). Those people who have made up their minds beforehand that they will hate me for this and will not see the contradictions and the tampering fingerprints no matter how much proof is presented are kindly asked to stop reading now. This book is not for them. Those readers who are willing to keep an open mind are invited to accompany us in our quest for the truth of God.

2) Some readers may misinterpret some of my statements to be disrespectful of God almighty, His prophets, His scriptures, or the apostles of Jesus. This too is unintentional. Any one of these matters is considered a sin of the highest order in Islam. The goal of this book is only to present the proof of that which Christian scholars the world over now recognize as scientific fact: That the alleged authors of the Bible are not the true authors, and as a result of this, they have written therein matters regarding God/Allah, His prophets, and their apostles that were not inspired by either God nor his prophets. All claims made in this book should be understood to be against these "hidden" authors and not God, His prophets, His original scriptures, or the original disciples.

3) As mentioned above, I am not a scholar of religion, nor an "evangelist," nor have any official diplomas in religious studies. I wrote this book in my spare time while pursuing graduate degrees in the field of Engineering within the United States. My own feeble contribution in no way compares to those of Islam's more learned and knowledgeable scholars. However, I saw a void which in my opinion had yet to be filled, so I have done my best to fill it. There are many more comprehensive and detailed studies of this topic written in the Arabic language (e.g. "AlJawab Assahih"). However, until such a time as more of these great works can be translated into English, I hope that this book will serve as a temporary substitute.

4) When I speak about "Islam" in this book, I refer to the "Islam" taught by Muhammad (pbuh) and practiced by his followers, as preserved for us within the writings of thousands of Islamic scholars and handed down to us through an unbroken chain of authenticated narrators in the countless thousands of books of the "seerah" and "Hadeeth." This is the Islam which has been preserved in the Arabian peninsula (the home country of Muhammad pbuh) to this day. This Islam, the Islam of Muhammad (pbuh), does not attempt to promote specific humans, or groups thereof, to higher levels of divine authority and power than others, such as is preached by the leaders of the newly established so called "Nation of Islam" groups in the United States who are told by Louis Farakhan, Elijah Poole, and W. D. Fard, that "Islam" preaches the superiority of a certain race or color and other such innovations. True Islam also does not follow the beliefs of the leaders of the "shi'ite" groups of some Eastern countries which also attribute to specific human beings boundless supernatural powers and the ability to pass out passes to heaven and so forth. True Muslims are innocent of such people, their preaching, and their actions (remember David Koresh, Jim Jones, and the Christian Serb army among many others).

5) How to read this book:

As mentioned previously, this book has been written with the goal of being a little more comprehensive than most other such English publication which I have come across during my research. What I mean by this is not that I feel at all superior to these great scholars, only that the English publications I have thus far come across did not convey the *overall* picture of Islam, Christianity, and the relationship between them which I wished to see in *one* English reference. The inevitable result of making a book comprehensive is that it also becomes large. For this reason, an attempt has been made to divide this book into many sub-topics with each sub-topic spanning only a few pages, and thus, the book becomes easy to read a piece at a time. I strongly encourage the reader to read this book

in the order it was written. This is because the chapters will complement each other more completely if they are read in their written order. However, an attempt has also been made to make the chapters independent of one another for those readers who wish to jump directly to a specific topic of interest to them. For such readers a chart has been supplied to help them select the most relevant topic to them by asking them a few questions. Start at the top of the chart and work your way down by answering the questions and following the resultant directions.

I would like to thank all of those who helped me to publish this book, including Shaik Ahmed Deedat, brother Ammar Amonette, brother Idris Palmer, brother Ali Tamimi, brother Ismael Mujahid, brother Dawood Madan, Dr. Rafil Dhafir, brother Abdullah Firdous Abdulrazzak, brother Mansor Matbouli, brother Abdulrahman Al-Ali, brother Sherif Muhammad, brother Reza Scholten, brother Farid Adlouni, Dr. Bassem Khafagi, and brother Ibraheem Pastuszak, who all contributed in one way or another in the completion of this book, either with suggestions on modifications or corrections, in countless hours proof-reading it, or in various other aspects such as generally helping out with their comments and suggestions whenever possible. For all of the countless others who have assisted in this project but who I have forgotton to mention here, I thank you too. Your efforts are very deeply appreciated. I would also like to thank all of the above authors for their efforts which have made these matters clear for us. May Allah almighty guide us unto his whole truth. Amen.

Misha'al ibn Abdullah Al-Kadhi
April 1995
مشعل عبدالله القدهي

Goal of this book

The goal of this book is simple: To exhibit irrefutable tangible proof that mankind is guilty of tampering with the religion of Jesus (pbuh) after his departure. Fourteen hundred years ago, the holy book of the Muslims, the Qur'an, was sent down upon the prophet Muhammad (pbuh) by God informing him that mankind had dared to change the religion of God which He sent down upon Jesus, Moses, and the previous prophets (peace be upon them all). It has taken close to two thousand years for Christianity to recognize this as a known fact. Today, you would be hard pressed to find a single scholar of Christianity who does not readily acknowledge this as a true scientific fact (A minority of the most adamant conservatives will always be the exception). The evidence is simply too overwhelming to ignore.

When I speak of "scholars of Christianity" I mean those people who have dedicated their lives to the pursuit of detailed historical facts regarding the history of the Bible through the unbiased logical study of the countless ancient documents of the Christian empire, the Bible itself, and other methods. These people are found in abundance in the religion departments of the various Western universities. A "scholar of Christianity" by this definition does not include the "televanglists," the "evangelists," and so forth. It has required the bravery and sacrifice of countless such unwavering seekers of truth to bring us this information. In the past, such people were casually put to death without a second thought. Even today, many of them are being fired from their jobs and black-listed for openly speaking about such matters. If they are liars then their lies should be exposed. If there is some truth to what they say, then such selfless dedication and vigilance against those who would distort the word of God should not be allowed to go unrecognized. For this reason we will study the details of their findings in this book.

The claims of the Muslims as taught in the holy Qur'an are:

1) That Muhammad (pbuh) was the last in a long and distinguished line of prophets sent by God.
2) That in the past, whenever a prophet of God would pass away, his people would begin to corrupt the religion of God until it would become so corrupt that it would be necessary for God to send a new prophet to return them to His true religion which was sent down upon their previous prophets.
3) That a pocket of unscrupulous people had managed to change the religion of Moses (pbuh) after his death, thus God sent Jesus (pbuh), in order to return them to the religion of Moses (pbuh). Similarly, a pocket of mankind managed to change the religion of Jesus (pbuh) after his departure and so it was necessary for God to send Muhammad (pbuh).
4) That God is one god. The "trinity" is a fabrication of mankind. God has no sons, no parents, nor any equal.
5) Jesus (pbuh) was not a god but only a very elect, but human, messenger of God.
6) God does not hold anyone responsible for anyone else's sin. He is also a merciful God who forgives without requiring a price for His mercy.

7) Only a person's own actions and worship in this life will decide their final reward.
8) God has specifically molded Islam to be His final message to all of mankind without exception. It supersedes all previous messages from Him. For this reason, this time God himself has promised to preserve His final message from the tampering fingers of mankind.

In this book it will be demonstrated beyond a shadow of a doubt (by God's will), through the words of the Bible and some of history's most eminent Biblical scholars and references only, how most of the founding beliefs of Christianity today were indeed fabricated by mankind after the departure of Jesus (pbuh) and that Jesus (pbuh) himself never had anything whatsoever to do with them. These beliefs include:

1) The "trinity."
2) The claim that Jesus (pbuh) is the physical son of God.
3) The "original sin" of Adam which mankind is alleged to have inherited.
4) The "atonement," or death of Jesus (pbuh) on the cross in order to erase this sin of Adam.
5) The "incarnation" of God in the form of a human being, namely, Jesus (pbuh).

It will further be demonstrated that the true message of Jesus (pbuh) was:

1) That God is one God. He is indivisible. He has no equal.
2) God has no children nor parents. There is no other God in existence other than God Himself.
3) Jesus (pbuh) was a human being. He was not a God, but only an elect messenger of God.
4) God does not hold anyone responsible for the sin of anyone else.
5) God does not give preference to a certain race, color, nation, lineage or anything else above any other. Only a person's individual actions and worship will distinguish them in the eyes of God.
6) No human being can bear the sin of any other.
7) God is a merciful god who bestows His forgiveness without a price or asking for any compensation.

Muslims are taught that throughout the ages, God sent messengers to all tribes and nations all over the earth beginning with Adam (pbuh), the first prophet of God. Every time a messenger of God would pass away, his people would begin to fall back on their evil deeds until a few generations later they would have managed to have completely corrupted His original message to them. When God's message was in danger of being completely obliterated by these people, He would chose from among them a new messenger to receive the original, uncorrupted message and convey it to them. Some of them would listen. Others would not. However, the message would always be available for those who wanted it. In this manner, God made sure that all of mankind would always have access to His true religion, no matter where or when they lived. It would then be up to them to seek out this knowledge.

Muslims are further taught that each messenger was sent only to his own people. His message was then fine-tuned to suit them. Thus, the basic message would be the same for all messengers: “God is one!, Worship Him alone!” However, the details of each people’s worship would be molded to suit their lifestyle, state of knowledge, and so forth. This was also true for Jesus (pbuh). Jesus (pbuh) was sent specifically to the Jews, and only to the Jews. It shall be demonstrated how one of the most fundamental reasons which lead up to the corruption of his message was that those who came after him attempted to force his religion upon those who it was never intended for: The Greeks. The Greek’s hatred of the Jews and all Jewish practices was one of the foremost reasons why the religion of Jesus (pbuh) ended up being modified to suit their preconceived picture of “God,” and “worship.”

This book demonstrates how the corruption of the religion of Jesus (pbuh) progressed in the following stages:

1) Jesus (pbuh) came to show the Jews how their religion had been changed from that preached to them by Moses and their previous prophets (pbut).
2) Jesus (pbuh) called the Jews back to the true religion of God sent down upon their previous messengers. Jesus (pbuh) himself observed every single aspect of the religion of Moses (pbuh) steadfastly and uncompromisingly. He fasted as Moses (pbuh) fasted, he worshipped as Moses (pbuh) worshipped, he refrained from tasting a single pig, he believed in circumcision and himself was circumcised, he observed the Sabbath, never having violated it. He did this up until the crucifixion. It was only after the crucifixion, according to the Bible, that he allegedly returned in “visions” to Paul in order to nullify everything he had spend his whole life upholding. The Bible actually bears witness that during his lifetime, Jesus commanded his followers to follow the religion of Moses (pbuh) and threatened severe retribution from God for all who would forsake a single aspect of this religion *until the end of time*.
3) Jesus (pbuh) departed from this earth and his apostles continued to follow his teachings religiously. They too followed the religion of Moses (pbuh) as Jesus (pbuh) had done before them and commanded them to do. For the first three hundred years after the departure of Jesus (pbuh), “Christians” would merely be Jews who believed that Jesus (pbuh) was the Messiah. For the first three decades after the departure of Jesus (pbuh), his followers would continue to worship in the synagogues of the Jews and observe all of the aspects of the religion of Moses (pbuh) without exception.
4) Shortly after the departure of Jesus (pbuh), a Jew named Saul of Tarsus persecutes Jesus’ followers severely and kills them. He has never met Jesus (pbuh) in person.
5) Suddenly Saul claims to be receiving “visions” from Jesus (pbuh). He befriends the apostle Barnabas until he manages to replace his reputation as a persecutor and killer of Christians with a reputation as a true convert.
6) Now Saul parts ways with the apostle of Jesus (pbuh), Barnabas, and decides to preach to the Greeks. He claims that the apostles of Jesus (pbuh) are lazy, misguided, hypocrites. He claims that it was necessary for him to constantly guide the apostles out of their ignorance into the truth of God which he was receiving in his “visions.” The Greeks hated the Jews with such a passion that he found it all but impossible to

convince them to accept the Judaism that Jesus (pbuh) practiced his whole life and taught his apostles to carry on after him.

7) Saul finds it necessary to "simplify" the religion for the Greeks and make it more acceptable for them.

8) Saul continues to simplify the religion and mold it closer and closer to the Greek's established beliefs until all that is left is "faith" without work. He then goes on to justify this doctrine of "faith" and give it credibility by claiming that Jesus (pbuh) was not merely a normal human being but a "son of God" and that this "son of God" died in atonement for the sins of all mankind. In this manner, he manages to convince the Greeks (and other Gentiles) to accept the corrupted "religion of Jesus." This is because, unlike the Jews, the religion of the Greeks already accepts "trinities," and "father gods" and "son gods," and the death of gods, and the resurrection of gods, and the incarnation of gods, and divine savior gods, and the eating of the flesh of gods, and the drinking of the blood of gods...etc. All of these concepts are old news to them. He becomes a great leader among them and is named "Saint Paul."

9) "Saint Paul" now writes extensively and gains more and more "converts."

10) Once his converts begin to exceed the number of converts to the more strict and demanding religion of the apostles of Jesus (pbuh), they begin to kill the followers of the apostles, persecute them, and burn their Gospels.

11) The followers of "Saint Paul" are challenged to prove their claims of "son of God," "original sin," ..etc. through the scriptures and prove that Jesus (pbuh) or God had anything to do with them. They cannot. There are too many verses which declare that there is only ONE God in existence and that He does not hold mankind responsible for the sin of any man. Examples of these verses are available to this day (e.g. Isaiah 43:10-11, Ezekiel 18:19-20, Deuteronomy 24:16...etc.). Thus, it becomes necessary for them to create a "Trinity" similar to the ancient "trinities" of the Greeks and Romans so that they can have three Gods but claim that they only worship one. The ancient "trinities" of Greek philosophy are redefined and applied to God almighty in order to define this new doctrine of "three gods in one." Once again, the "Trinity" they borrowed from their ancient paganism could not be proven through the Bible, so it became necessary for them to receive divine "inspiration" from God commanding them to "clarify" their Bible so that the "trinity" could be seen clearly (such as 1 John 5:7). These "clarifications" would only be discovered by the scholars of Christianity centuries later. They would later provide irrefutable proof of how, when, and by whom these "clarifications" were inserted into the Bible. Thirty two biblical scholars of the highest eminence backed by fifty cooperating denominations would throw out 1 John 5:7 as a fabricated insertion of the church. Many other fabrications would be discovered by them.

12) In the fourth century CE., the followers of the "trinity" manage to enlist the aid of the pagan Roman empire. They wield the power of this pagan nation to "cleanse" the earth of the "heretical" and "blasphemous" followers of the apostles. They later launch campaigns of "inquiry" to "convert" them.

13) "Trinitarian" beliefs are touted as the only truly correct religion of Jesus (pbuh). The writings of Paul are collected and today they form the majority of the books of the new testament. The books of the apostles are burned. They are all "apocryphal" lies.

Within the span of a few centuries the Trinitarians manage to "recognize" that all of the books that were considered canonical and divine during the very first centuries CE were indeed all lies and apocrypha. Only those books that were considered apocryphal during these very first centuries CE are now "recognized" to be canonical, authentic, and divine. Those who are found concealing the original books of the apostles are now burned to death with their books. Paul's followers obtain copies of the Gospels of the apostles. They copy them but with drastic modifications to the doctrine found therein. They claim that the apostles wrote them. These books are attributed to Matthew, Mark, Luke, and John. The additions to these books will continue for many more centuries. Only centuries later will Christian scholars begin to see the evidence that the claimed authors did not write these books.

14) Muhammad (pbuh) is born. He follows the religion of Abraham (pbuh) which was handed down to him and all Arabs from the father of the Arabs, Ishmael, the eldest son of Abraham (pbut). Upon reaching the age of 40, God sends the angel Gabriel to him to teach him His final message, the message of Islam. He tells him that the "people of the book" have changed the religion of Jesus (pbuh) and have altered it from a religion of submission to one God to a religion where multiple gods are being worshipped. He is told that he will be the final messenger, and that his message is to be directed to all of mankind including the Jews and Christians.
15) The Jews and "Christians" claim that Muhammad (pbuh) is a liar and a false prophet. They claim that he has just copied the Bible in order to write his Qur'an. Just as the Jews refused to accept Jesus (pbuh) as a true messenger of God, so too do both the Jews and the Christians refuse to believe Muhammad (pbuh).
16) Muhammad (pbuh) passes away. The Trinitarians continue with their burning at the stake any Christian who opposes the "trinity" or openly speaks about the discrepancies in the Bible. They launch campaigns of "inquiry" to cleanse the earth of all remnants of believers in one (monotheistic) god. The sentences of death by these inquisitions become so unbounded in their nature that whole nations are sentenced to death. A single holy decree of the Trinitarian church in 1568 would later condemn three million men women and children of the Netherlands to the scaffold as heretics.
17) The Church loses it's power to the scientists and is pushed into a dark corner. Without the threat of death hanging over their heads, many Christian scholars begin to publish countless books exhibiting detailed examples of contradicting verses and evidence of modification to the Bible. The ancient manuscripts of the Christian society are studied in detail and slowly, the previous picture begins to come together. Countless excuses are made by the church and those who's livelihood and power depend on these established beliefs. They now begin to give practically every single verse of the Bible "abstract" meanings. They tell their flock to have blind faith. They convince their flock that they can not understand the Bible without the "interpretation" of the church. They tell their flock that Jesus (pbuh) never means what he says and that every reference he makes to following the religion of Moses (pbuh) is not meant to be taken "literally" but was meant by Jesus (pbuh) to have "hidden" meanings totally in opposition to the obvious meanings. Only they can tell you what these "hidden" meanings of Jesus (pbuh) were.

18) Copies of the original Gospels of the apostles of Jesus (pbuh) begin to surface. They are found, of all places, hidden away in the capital of Christianity, the Vatican itself. These Gospels (Such as the "Gospel of Barnabas," or the "Shepherd of Hermas") confirm the teachings of the Qur'an. Copies of these Gospels have a tendency to disappear mysteriously. Suddenly, in 1947, the Dead Sea Scrolls are discovered. For close to forty five years, they are hoarded in Israel and hidden from the masses. When they are finally forced out into the open, an amazing discovery is made. They too confirm the Qur'an! They prophesy the coming of not one but TWO messiahs. They claim that these two messiahs will be announced by an eschatological prophet. The dual prophesy is very clear and prevalent throughout the scrolls. The scrolls claim that the first messiah will be betrayed by one of his followers but will not be forsaken by God to die, rather, the one who betrayed him shall be taken in his place. There is so much in the Dead Sea Scrolls that parallels the teachings of the Qur'an, however, once again it is all explained away with abstract meanings. We are told that the fact that the Jews who lived 100 years before Jesus (the authors of the Dead Sea Scrolls) were expecting TWO messiahs does not mean that they were expecting two *different* messiahs, but rather, they *must* have been expecting a messiah with two different *personalities*. Thus, we are told, Jesus (pbuh) is *BOTH* messiahs. On the other hand, the Jews explain that both prophesies refer to past occurrences and *neither* one could possibly refer to Jesus (pbuh) or Muhammad (pbuh).

"I shall turn away from my signs those who are arrogant in the earth unjustifiably, and if they see all the signs (in creation) they believe them not, and if they see the path of righteousness they do not take it as (their) path, and if they see the path of misguidance they take it as (their) path. That is because they deny our signs and are used to disregarding them" The Qur'an, Al-Aaraf(7):146.

Muslims are told that when God created mankind, He gave them "The Choice." They were told that they could either live their lives then die and fade out of the picture, like the animals do. Or they could elect to be held accountable for their actions. If they accepted the accountability, then the potential reward will be great. The potential retribution would be equally great.

With mankind's acceptance of this accountability came their free will. God gave mankind a free will to chose to either worship Him or to disobey Him. Out of God's infinite mercy, He then assisted mankind with many factors in order to guide them to His true path and the ultimate reward. Firstly, He sent the messengers. In this manner, no matter how much mankind tried to corrupt His religion, it would always be available to those who searched for it.

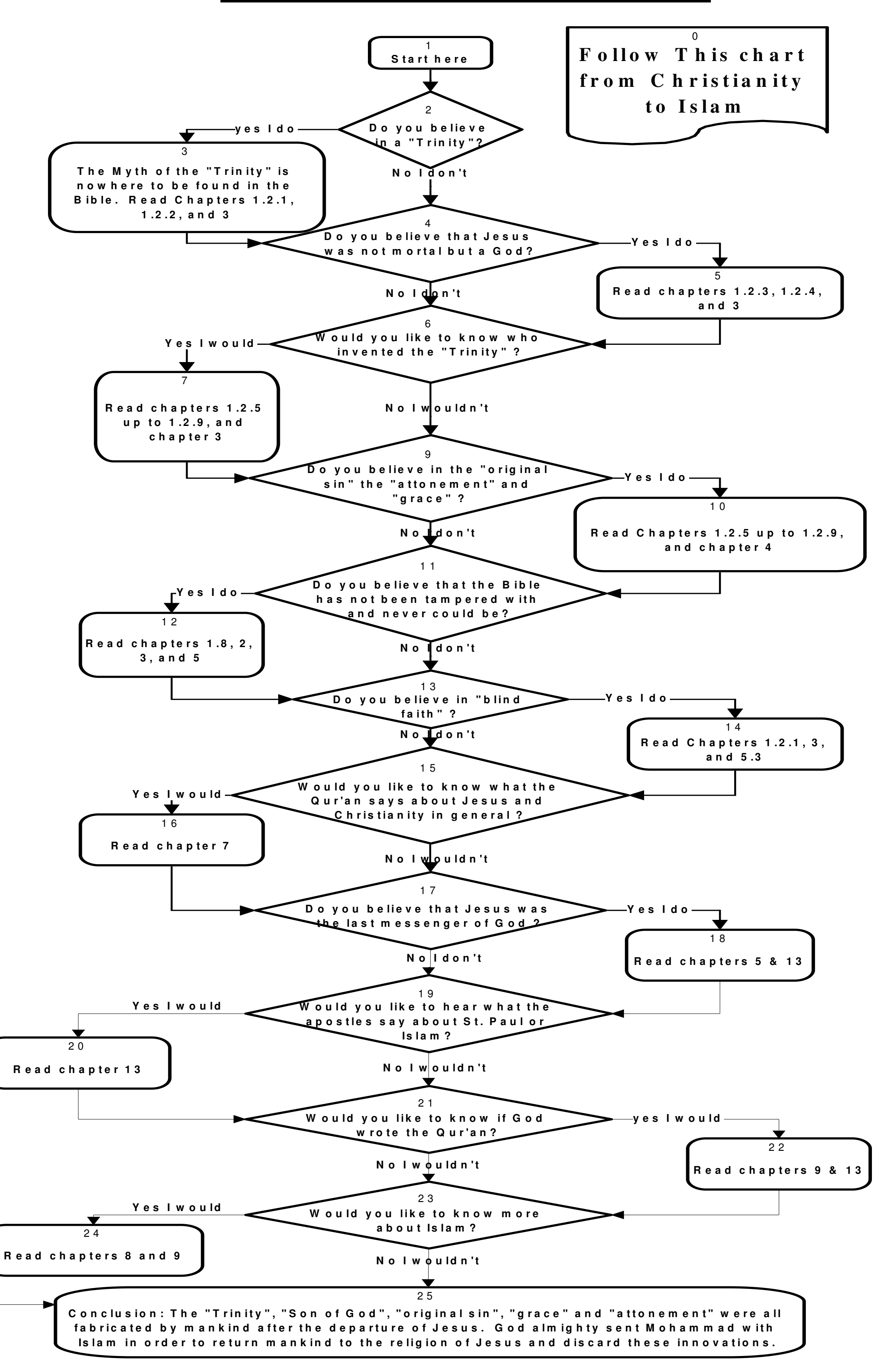
Secondly, He supplied mankind with minds. He gave them these minds in order to be able to distinguish between right and wrong using logic. If they see someone worshipping fire, and they see that the fire can not hear their prayers nor answer their calls, then no matter how much these fire-worshippers "spititualize" their worship and tell

them of the great miracles the fire has worked for them and how it has answered their prayers, and how it "loves" them, their logic will refuse to believe these concoctions.

Finally, God gave mankind an inborn sense called in Arabic "Fitrah." This "Fitrah" is the small voice inside each one of us which tells us "this doesn't feel right." When we pick up a gun for the first time in order to kill someone, we have to fight mightily in order to overcome our "Fitrah" which tells us that killing is wrong. In a similar manner, all mankind is born automatically knowing that "God is one." They must really fight themselves for a long time and be continually persuaded by those who are around them to believe otherwise. This is how they end up worshipping fire, stones, statues, multiple gods, and other things. It is forced upon them in spite of their "Fitrah" as they grow up.

This book goes back to the arguments of the original apostles. We will start with the "Trinity" and work our way backwards through history. We will see that there is absolutely no basis whatsoever for the "trinity" in the Bible. Once the "trinity" has been disproved we will see how the rest of these fabricated beliefs will unravel one by one till we return to the original teaching of Jesus (pbuh). All of this will be done in chapter one. After that, it will be demonstrated how Muhammad (pbuh) was indeed prophesied by both Jesus (pbuh) and the previous prophets, as claimed in the Qur'an over 1400 years ago. This will demonstrate why the church teaches their flock that they can never understand the Bible unless the Church "explains" it to them. We pray you will find this information illuminating.

Follow this chart from Christianity to Islam



Definitions and Abbreviations

Allah: The supreme God of all creation. He is known as "God" or "Father" to the Christians, and as "El" or "Yahweh" to the Jews.

Muhammad: The last messenger of God to all mankind. He was the seal of the prophets of God, who included prophets Abraham, Noah, Moses, Jesus, and many others.

Islam: The last message of God to all mankind. It was sent down upon prophet Muhammed (pbuh), recorded in broad outlines in the Qur'an, and described in detail in the Sunnah. It is an Arabic word which means "Submission to God".

Qur'an: The holy book of the Muslims. It consists of 100% the word of God and no words of the prophet Muhammad (pbuh), his companions, or any human being.

Sunnah: The title given to the collection of recorded words and actions of the prophet Muhammad (pbuh). Most of what he said or did throughout his lifetime is recorded in the Sunnah.

pbuh: Means "Peace Be Upon Him". Used most often in reference to prophet Muhammad (pbuh) and also in reference to the many other prophets of Allah, such as Noah, Moses, Abraham, Jesus, etc.

pbut: Means "Peace Be Upon Them". Same as above, but used in reference to more than one.

s.a.w./s.a.s.: Same as "pbuh". It is an abbreviation of the original Arabic words "Salla Allahu alaihi Wa Sallam", which are translated as "peace be upon him" in English.

OT Old Testament. The portion of the Bible transmitted by the Jews.

NT: New Testament. The portion of the Bible specific to the Christian faith.

Chapter 1: Christian-Muslim Dialogue

Christians believe that Jesus (pbuh) came to teach all of mankind the religion of God and to show them the path to guidance. All mankind is therefore required to follow his message and only those who believe in the crucifixion and the redemption will be saved. They believe that the Jews are also required to convert to Christianity because they are the most qualified to recognize the word of God and the signs of Jesus (pbuh) to be found in their own book. The Jews, on the other hand, tell us that Jesus (pbuh) was not a messenger of God, but rather a false prophet, a sorcerer, an offspring of adulterers, and many other allegations. They claim that there are no prophesies of Jesus (pbuh) in their book and that he was not the promised "Messiah"/"Christ" (anointed one). Their "Messiah" is yet to come. For this reason, they claim that they are not required by God to follow Jesus (pbuh).

Muslims believe in both Moses and Jesus (pbut) as prophets of God. They believe that both Moses and Jesus as well as Noah, Abraham, Jacob, and all of the other prophets of God were all truthful messengers as well as faithful and faultless servants of God (Allah) almighty. They also believe in the miracles of Jesus (pbuh) and his miraculous birth. Muslims believe that each time a messenger of God would pass away, mankind would begin to slowly fall back upon their evil deeds until they had managed to corrupt His original message. When this would happen, God almighty would send a new prophet to renew His original message to these people and return them to the straight path. In this manner, the true message of God would always be available to all those who searched for it until the day of judgment. This can be seen in the Bible in such verses as Matthew 5:17-18 we read: ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."***

The Jews know God as "Elohim" or "Yahweh." The Christians know Him as "God," or "Father," or "Jehovah," etc.. Muslims know him as "Allah" (and more than 99 other venerable names). Muslims believe that Allah almighty did not send down many messages to mankind but only one: The religion of the submission to His will, the uniqueness of Himself, and the fact that He is the only one worthy of worship. The details of the religion were molded to suite each individual people, but the message was <u>one</u> message: "God is one. Worship Him alone!" This is made apparent in the verse of Aal-Umran(3):84 which states that which means: "***Say (O Muhammad): We believe in Allah, and that which is sent down unto us, and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the sons of Jacob, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them and unto Him we have surrendered***." Also, in Al-Nisaa:138 we read that which means "***O ye who believe! Believe in Allah and His messenger, and the Scripture (Qur'an) which he has revealed unto His messenger, and the Scripture which He revealed aforetime. Whosoever disbelieveth in Allah and His angels and His Scriptures and His messengers and the last day, he verily has wandered far astray."***

Muslims are told in the Qur'an that the unscrupulous few had managed to pervert the words of God almighty sent down to Jesus (pbuh) and the previous prophets after the passing of their prophets. The masses were then misled by what was claimed to be 100% the "inspiration" of God. The changes made by these people have resulted in countless contradictions between the verses. As we shall see, these contradictions and changes have been well recognized and documented in the West for centuries now. However, many of their apologists claim that these people were well meaning and were only trying

to "clarify" that which was obscure and so forth when they changed the word of God (See chapter 2). Whatever their motives, these apologists conveniently forget the command of Deuteronomy 4:2 ***"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God."*** The liberties mankind has taken with God's previous scriptures are the reason God sent down the Qur'an as His last message to mankind and took it upon Himself this time to preserve it for all time from corruption or modification

Professor Arthur J. Arberry writes: *"Apart from certain orthographical modifications of the originally somewhat primitive method of writing, intended to render unambiguous and easy the task of reading the recitation, the Koran* (Qur'an) *as printed in the twentieth century is identical with the Koran as authorized by Uthman more than 1300 years ago."*

On the other hand, Mr. C.G. Tucker Says in *"The history of the Christians in the light of modern knowledge"* p. 320: *".....Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not serve the writer's purpose."*

Mr. C.J. Cadoux has the following to say in his book *"The life of Jesus"* : *"In the four Gospels, therefore, the main documents to which we must go if we are to fill-out at all that bare sketch which we can put together from other sources, we find material of widely differing quality as regards credibility. So far-reaching is the element of uncertainty that it is tempting to 'down tools' at once, and to declare the task hopeless. The historical inconsistencies and improbabilities in parts of the Gospels form some of the arguments advanced in favor of the Christ-myth theory. These are, however, entirely outweighed- as we have shown- by other considerations. Still the discrepancies and uncertainties that remain are serious- and consequently many moderns who have no doubt whatever of Jesus' real existence, regard as hopeless any attempt to dissolve out of the historically-true from the legendary or mythical matter which the Gospels contain, and to reconstruct the story of Jesus' mission out of the more historical residue"* .

Prof. J.R. Drummelow says in *Commentary on the Holy Bible*, page 16: *"A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS of the Testament, were known to exist. As a result , the variety of reading is considerable."*

Before this book was written, I had published a series of articles in a local publication which had been progressing slowly from exhibiting some of the more minor examples of human modification of the Bible, such as the fact that the authors of the Bible are not who they claim to be, and had been working up to more fundamental issues. One of our readers (whom we shall henceforth refer to only as Mr. J), asked us to publish his viewpoint in our publication.

Unlike this lowly author, Mr. J. is a "professional" Christian in the sense that preaching Christianity is his job. He is a very devout Christian. He also has a history of strong evangelical activity. Mr. J made himself known to us through written letters to us, calls to our Muslim chaplain, and his appearance before us on other occasions wherein he

called upon us to believe in Jesus (pbuh) and to accept his sacrifice (some of this long before we started our series of articles). We have since come to know each other quite well and have managed to remain friendly and outgoing towards one another even with our differing beliefs. However, the fact that this author is not a "professional" religious person or a professional preacher, but rather a simple graduate science student, has made it necessary to schedule these matters around other more immediate scholarly concerns. It was first and foremost the will of Allah, then the continuous evangelical activity of Mr. J. and his claims against Islam which forced me to step up my research of the Bible and publish this book. I therefore thank Allah almighty that he sent Mr. J. to me as a blessing in disguise.

Mr. J believes that the examples presented do not affect the founding beliefs of Christianity and had provided us with literature by men such as Mr. F.F. Bruce stating such things as *"....Does it matter whether the New Testament documents are reliable or not? Is it so very important that we should be able to accept them as truly historical records?"* and also *"......the story of Jesus as it has come down to us may be myth or legend, but the teaching ascribed to him- Whether he was actually responsible for it or not - has a value all it's own,"* and so forth. Muslims know *for a fact* that Jesus (pbuh) was neither a myth nor a legend but a true prophet of God, but we do feel that an inspired book of God should contain no contradictions, historical or otherwise. For this reason we do not believe that his book has reached us as it was originally submitted by him.

Mr. J believes that such matters as knowing the true authors of the books of the Bible are not crucial to a Christian's faith and has challenged us to prove that a Christian's *basic faith* is at all in error. In compliance with his request, we sent him four very brief questions concerning the founding beliefs of Christianity. We asked him to provide us with carefully researched and weighed answers to these questions. They were:

1) **IS THERE A TRINITY? If so then please present us with as many Biblical references as you possibly can and briefly explain it's fundamental concept.**

2) **Is the great and faithful messenger of Allah, Jesus the son of Mary (peace be upon them both), the PHYSICAL (BEGOTTEN/SIRED ...etc.) SON OF ALLAH OR NOT? If he is, then give us as many biblical references as you possibly can. If not then why does the majority of Christendom believe that he is the physical/begotten/sired son of Allah?**

3) **Did Jesus (pbuh) HIMSELF ever say in the bible "I am a god!," or "Worship me!"? If so then give us as many Biblical references as possible. If not, then why does the majority of Christendom believe that he is a god (not a mortal), and the son of God? Jesus (pbuh) is invoked daily as God to forgive sins, cast out devils, and generally sought after in prayer. UPON WHO'S AUTHORITY do Christians believe that Jesus (pbuh) is God? Jesus (pbuh) or others? Give as many references as possible.**

4) **If it can be proven, through the Bible, that Jesus (pbuh) is not God, nor the physical/begotten/sired son of God, neither is there any trinity, then will this prove that the unscrupulous few have corrupted the word of God or not?**

What we were looking for was not flowery sermons on belief and blind faith, but only plain vanilla ***proof*** from the ***Bible*** itself that Christ (pbuh) himself ever had anything to do with the current beliefs of "Christianity." Muslims believe that Jesus (pbuh) was one of the most pious and elect messengers of God almighty for all time. However, they do not believe that he is himself a god, the physical son of God, nor do they believe in a "trinity," but only in the uniqueness of God almighty, that He is the only God in existence and the only being worthy of worship. Muslims also do not believe in an original sin or an atonement but believe that an individual's actions are the only things that will decide his final abode, either in heaven or in hell. This is the reason why God almighty sent Muhammad (pbuh); In order to rectify these misconceptions which have crept into His previous message. We can find no more fundamental differences between Islam and Christianity than these. Mr. J's response follows:

1.1 Christian Perspective

It is my great privilege and pleasure to have been invited to address the readers (of this publication) on some of the most important distinctions between Christianity and Islam. Four questions have been proposed as a means of clarifying the Biblical perspective in relation to the series of articles on Jesus and Christianity that appeared last semester.

As I see it, all four questions essentially come together in one basic question: Who is Jesus? The answer to that question, and the heart of the message that has been proclaimed by followers of Jesus since His advent, is that "you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name." (John 20:31).

Addressing each of these questions may now help clarify this historic Christian conviction.

1. Is there a Trinity?

The Biblical teaching of God's essential nature, summarized in the word "trinity," rests largely on our understanding of the identity of Jesus, a question I will take up in some length under question #3.

At this point, perhaps a demonstration that the terminology for the doctrine of the Trinity is found throughout the New Testament:

* "therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." (Matthew 28:19).

* "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men." (I Corinthians 12:4-6).

* "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." (II Corinthians 13:14).

* "But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of the Lord Jesus Christ to bring you to eternal life." (Jude 20-21).

The doctrine of the Trinity is perhaps best understood in terms of Christian salvation. Christian believe that God the Father wills that we be reconciled to Him from sin, and that He sent the Son, Who in His perfect life and substitutionary death provides the basis of that reconciliation, and that the Father now, in Jesus' name, sends the Holy Spirit, Who applies the salvation of Jesus to the Christian believers, thus saving them and empowering them to live lives of victory over sin. Thus is the Christian's experience and assurance of salvation in terms of the Father, the Son, and the Holy Spirit. Yet they absolutely believe that there is **only one God**. How do we put this together? This is

where the word “trinity” comes in. It expresses this truth about God as it is found in the Bible.

This is certainly not an exhaustive explanation, but it may help to demonstrate the significance of the doctrine in practical Christian life.

2. Is Jesus the physical (begotten/sired) son of God?

Jesus is presented in the New Testament as the Son of God by virtue of His unique eternal relationship with the Father and by means of His unique virgin birth. We need to understand, then, how Jesus is the Son of God. The New Testament tells us how:

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

But after he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins. (Matthew 1:18-21).

The question as stated implies that Jesus is somehow the result of a physical union between God and Mary, but this is not at all the case. Jesus' birth is a miraculous event through the agency of the Holy Spirit. Thus the Son's deity is incarnated, or made flesh; in this Jesus is the “God-man”

Begotten is the old English word that, while in human terms means to have a child, the emphasis even there is that what a human father “begets' shares in the essential nature of that father. It is in this sense that the King James translates the Greek word monogenes as “begotten ; Jesus shares the essential nature of the Father, but rather through some physical act, but a supernatural one.

3. Did Jesus Himself ever say in the Bible “I am God!” or “worship me!”?

What makes Jesus stand out from all other religious figures is the nature of His claims about Himself. He claims the prerogatives of God, the rightful object of a person's supreme allegiance, and receives with out censure the worship and obedience of those who believe.

A number of examples may help to illustrate this:

A. Forgiveness of sins

In Mark 2:1-12, we read the account of Jesus healing a crippled man. What is so surprising, and so shocking to His original audience, is the statement that Jesus makes before healing the man.

As Jesus sees a group of men bring the paralytic to Him, Mark records the scene:

When Jesus saw their faith , he said to the paralytic, “Son, your sins are forgiven.”

Now some teachers of the law were sitting there, thinking to themselves, “Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?” Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? But that you may know that the Son of Man has authority on earth to forgive sins...” He said to the paralytic, “I tell you, get up, take your mat and go home.” He got up, took his mat and walked out in full view of them all.

B. Titles

Jesus in the Gospels appropriates two significant titles throughout His ministry:

1. The Son of Man

This is the title that Jesus Himself uses most frequently. It is a Messianic title derived from the Old Testament book of Daniel. When we read the passage in Daniel, the implicit claim that Jesus is making about Himself becomes apparent:

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He (the son of man) was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Daniel 7:13-14).

2. The Son of God

At His trial Jesus affirmed this title: Again the high priest asked him, “Are you the Christ, the Son of the Blessed One?” “I am,” said Jesus. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. (Mark 14:61-63).

C. Jesus' direct claims

At the climax of a lengthy argument, Jesus speaks of Himself: “Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad..” “You are not yet fifty years old,” the Jews said to him, “and you have seen Abraham!” “I tell you the truth,” Jesus answered, “before Abraham was born, I am!” At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.” (John 8:56-59).

The shock of this claim are those two words “I am.” It is the same designation that God used for Himself in His call to Moses: God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'“ (Exodus 3:14).

D. Jesus receives worship

Jesus heard that they had thrown him out, and when he found him, Jesus said, “Do you believe in the Son of Man?” “Who is he, sir?” the man asked. “Tell me so that I may believe in him..” Jesus said, “You have now seen him; in fact, he is the one speaking with you..” Then the man said, “Lord. I believe,” and he worshipped him.” (John 9:35-38).

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshipped him... (Matthew 28:16-17).

E. Jesus accepts divine entitlement

In what is a clear dialogue between Jesus and “Doubting” Thomas, we read: Then Jesus said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe..” Thomas said to him, “My Lord and my God!” Then Jesus held him,” Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20:27-29).

Does Jesus say, “I am God”? No, because that would have been misunderstood. Jesus is not the Father (as it would have been thought), Jesus is the Son. But He clearly claims an absolutely unique relationship with God whom Jesus calls 'Father.” Jesus claims something about Himself that, through the various miracles, His statements as cited above, and the response He receives from other people, is slowly filled-out, and the meaning of His Sonship becomes clear.

In the very opening of his Gospel, the Apostle John presents Jesus as “the Word” and provides perhaps the clearest explanation of the identity of Jesus, the meaning of the incarnation, and a further glimpse into the reality of the Trinity:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The Word became flesh and made his dwelling among us. We have seen his glory, the

glory of the One and Only, who came from the Father, full of grace and truth. (John 1:1-4; 14).

4. If it can be proven, through the Bible, that Jesus is not God, nor the physical/begotten/sired son of God, neither is there any trinity, then will this prove that the unscrupulous few have corrupted the word of God?

The Christian message about Jesus revolves around three facts: the incarnation, the crucifixion, and the resurrection. Prove from the Bible or otherwise that any one of these three things are not true, and like a three-legged stool the truth of the message would collapse.

Most “proofs” against the traditional teachings of Christianity consist of pitting one passage of Scripture against another, and almost always taking such passages out of context. Context, I believe, always vindicates the understanding of God and of Jesus as I have here tried to briefly present.

I would conclude, then, with an encouragement for the readers to read the Bible, particularly one of the Gospels, for themselves. There, I believe, the words and works of Jesus would provide a most convincing reason to embrace Him as Lord and Savior, and find in Him the spiritual satisfaction that so many today seek after.

1.2 Muslim Perspective

(Note: the rest of chapter one is an expansion of the original response to Mr. J's letter)

Thank you Mr. J for your most thought provoking letter. In what is to follow I have striven to avoid objectionable or disrespectful wording. This is an academic exchange and not a slug-fest. I am however human. If one or two cases have slipped by me then I apologize in advance for them. They were not intentional. I also realize that this is quite a lengthy response for someone to read in one sitting. However, I ask the reader to try to do so and not to pass judgment until they have managed to receive a complete picture. Now, the response:

The three monotheistic religions -- Judaism, Christianity, and Islam-- all purport to share one fundamental concept: belief in God as the Supreme Being, the Creator and Sustainer of the Universe. Known as "Tawhid" in Islam, this concept of Oneness of God was stressed by Moses in the Biblical passage Known as the "Shema," or the Jewish creed of faith: ***"Hear, O Israel The Lord our God is one Lord"*** (Deuteronomy 6:4)

It was repeated word-for-word approximately 1500 years later by Jesus when he said ***"...The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord."*** (Mark 12:29)

Muhammad came along approximately 600 years later, bringing the same message again: ***"And your God is One God: there is no God but He"*** (The Qur'an, al-Bakarah(2):163)

Christianity has digressed from the concept of the Oneness of God, however, into a vague and mysterious doctrine that was formulated during the fourth century CE (see historical details in chapter 2.2.5). This doctrine, which continues to be the source of controversy both within and without the Christian religion, is known as the Doctrine of the Trinity. Simply put, the Christian doctrine of the Trinity states that God is the union of <u>three</u> divine persons - the Father, the Son and the Holy Spirit - in <u>one</u> divine being.

Christian sects are many and varied. However, the majority of Christians around the world believe in the following four basic concepts: 1) The Trinity, 2) The divine Sonship of Jesus (pbuh), 3) The original sin, and 4) The death of "the son of God" on the cross in atonement for the original sin of Adam. Everything else is pretty much relegated into the background. A Christian can be saved and enter heaven by simply believing in the above creeds. According to St. Paul, the previous law and commandments of God are worthless, this simple belief will <u>guarantee</u> for all comers a place in heaven ***"Therefore we conclude that a man is justified by faith without the deeds of the law."*** Romans 3:28.

Christianity as it currently stands is the interpretation of St. Paul of what he personally thinks that Christianity should be. Muslims are told that the message of Jesus (pbuh) was directed towards the Jews alone as verified in the Bible (Matthew 15:24 ***"But he answered and said, I am not sent but unto the lost sheep of the house of Israel"***). The

verses wherein he is claimed to have told his disciples to preach to the whole world are now recognized as later insertions (we will get into this in a little more detail in chapter 6.10). God almighty never intended for it to become the religion of the masses as He intended Islam to be. There is much internal evidence in the Bible to support this claim.

Christianity as it stands today has been reduced to **an interpretation of the words of Jesus (pbuh) within the context of what Paul taught** rather than the other way around which is the way it should be. We would expect Christianity to be the teachings of Jesus (pbuh) and that the words of Paul and everyone else would be accepted or rejected according to their conformity to these "Jesuit" teachings. However, we will notice in what follows that Jesus (pbuh) never in his lifetime mentioned an original sin, or an atonement. He never asked anyone to worship him, neither did he ever claim to be part of a trinity or anything else. His words and actions are those of a loyal messenger of God who faithfully and faultlessly followed the commands of his Lord and only told his followers to do the same and to worship God *alone* (John 4:21, John 4:23, Matthew 4:10, Luke 4:8 ...etc.).

Just one of the countless examples of this placement of the words of Paul above the words of Jesus can be seen in the following analysis: Jesus (pbuh) is claimed to have been prepared for his sacrifice on the cross from the beginning of time and was a willing victim (otherwise they would have to claim that God is a sadistic and torturous God). However, whenever Jesus (pbuh) was asked about the path to "eternal life" he *consistently* told his followers to only ***"keep the commandments"*** and nothing more (Luke 18:18-24, Matthew 19:16-21, John 14:15, John 15:10). Not once did he himself ever mention an original sin or a redemption. Even when pressed for the path to "PERFECTION" he only told his followers to sell their belongings. He departed leaving his followers with the very dire threat: Matthew 5:18-19 ***"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."*** Obviously, heaven and earth have not yet passed. The fact that you are reading this book bears witness to this very simple fact. So Jesus (pbuh) is telling us that so long as creation exists, the commandments will be required from his followers. Anyone who will dare to say otherwise, until the end of time, will be called ***"the least in the kingdom of heaven."*** Jesus (pbuh) had foreseen mankind's attempt to distort and annul his commandments (the commandments of Moses, pbuh), which he had taught his followers to keep and himself had kept faithfully till the crucifixion, and was warning his followers in no uncertain terms to be wary of all those who would attempt to do so.

Not long after, Jesus departs. Now Saul of Tarsus (St. Paul), a man who never met Jesus (pbuh), comes along. After a lifetime of persecuting the followers of Jesus (pbuh) and killing them, Paul "sees the light," receives a "vision" from Jesus (pbuh), and takes it upon himself to explain what Jesus *really* meant. Paul claims that the law of God is worthless, decaying and ready to vanish away and faith in the crucifixion is the only

requirement for a Christian to enter heaven (Romans 3:28, Hebrews 8:13...etc.). Who do Christians listen to, Jesus or Paul? They listen to Paul. They take the words of Paul *literally* and then "interpret" the words of Jesus (pbuh) *within the context of the words of Paul*. No one takes the words of *Jesus* (pbuh) literally and explains the words of *Paul* within the context of *Jesus'* words.

According to this system of explaining the words of Jesus within the context of Paul's teachings, Jesus never actually means what he says but is constantly speaking in riddles which are not to be taken literally. Even when people attempt to cite the words of Jesus as confirming the teachings of Paul with regard to the original sin, the atonement, the divine Sonship ...etc. they never bring *clear and decisive words* where Jesus actually confirms these things. Instead, they say such things as *"When Jesus spoke of the Exodus he was really speaking of the atonement"* or so forth. Are we to believe that Paul is the only one who can say what is on his mind clearly and decisively while Jesus (pbuh) is not capable of articulating what he means clearly and decisively but requires interpreters to explain the "*true*" meaning of what he said, and to explain how, when he spoke of the commandments, he was not talking of "*the commandments"* but of a *spiritual* commandment and that they will now tell you what this spiritual commandment is that Jesus never managed to talk clearly about.

It is interesting to note that Jesus was not talking in riddles when he commanded his followers to keep the commandments but was talking of the actual physical commandments of Moses. This can be clearly seen by reading for instance Luke 18:20 where Jesus spells out in no uncertain terms what he means by "keep the commandments." In the past, we have posed the following points to Christian clergy:

1) According to you, Jesus is supposed to have been prepared for the "atonement" from the beginning of time. He should know that it is coming.
2) Whenever he was asked about the path to "eternal life" (i.e. Luke 18:18-24 ..etc.) he *consistently* told his followers to only "keep the commandments" just as he had "kept my father's commandments" ..etc.
3) Even when he was pressed for more, he only told his followers that to be PERFECT they need only sell their belongings.
4) Not once did he mention an "atonement" or and "original sin."
5) The commandments he spoke about were the commandments of Moses and not some "spiritual" commandments. This can be seen in the text itself where Jesus (pbuh) explicitly spells out some of the commandments of Moses one by one.
6) St. Paul, a disciple of a disciple, is the one who is followed by Christianity and not Jesus. Jesus' teachings are explained within the context of Paul's teachings and not vice versa.

Whenever we presented these points to a member of the Christian clergy we would always be greeted with a response such as "Well, uh... Don't take Jesus' words *literally* ..uh..."

Getting back to the matter at hand, the reader will notice in Mr. J's response a surprising absence of certain very fundamental verses usually quoted by any Christian man or woman off the street in defense of the "trinity" and other issues. The reader may further surmise that Mr. J might not be well versed enough in the Bible to have referred to these verses. This is far from the case. His occupation requires that he know those verses. The fact of the matter is that we have had an ongoing correspondence with Mr. J for a number of months now which he has now asked us to publicize. In this correspondence, many of these fundamental verses were dealt with in detail and refuted for various reasons. This is why he did not quote them here. However, in order that all may benefit from this information we will quote these same verses that he has elected not to. We will also tackle the other verses he has presented.

1.2.1 "Blind faith" or "Prove all things"?:

Before actually getting down to our response, let us first establish the ground rules. All Bibles in existence today tell us that Christians are taught by Jesus (pbuh) himself: ***"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."*** Mark 12:29-30.

They are also told ***"Prove all things; hold fast that which is good"*** 1 Thessalonians 5:21

and ***"For God is not the author of confusion"*** 1 Corinthians 14:33.

So, contrary to the teachings of most members of the clergy, Jesus (pbuh) did not want his followers to believe everything they were told on "*blind faith*," but he wanted his followers to believe ***"with all thy mind."*** He wanted us to *THINK* in order to protect his words from corruption. Let us comply with the teaching of Allah's elect messenger, Jesus (pbuh), and see where the truth and our minds will lead us:

1.2.2: The "Trinity," or 1+1+1=1

The myth of the "trinity" as originally fabricated <u>three centuries</u> after the departure of Jesus (see historical details at end of this chapter) and taught to Christians ever since is the merging of three entities into one while remaining three distinct entities. In other words: Three bodies fold, or blend, or merge into one body so that they become one entity while at the same time exhibiting the characteristics of three distinct and separate entities. It is described as "a mystery." The first definition of the Trinity was put forth in the fourth century as follows: *"...we worship one God in the trinity, and Trinity in Unity...for there is one Person of the Father, another of the Son, another of the Holy Ghost is all one... they are not three gods, but one God... the whole three persons are co-eternal and co-equal...he therefore that will be saved must thus think of the trinity..."* (excerpts from the Athanasian creed).

When the Church speaks of worship, God, Jesus, and the Holy Ghost are claimed to be <u>*one*</u> being. Otherwise they would have to explain such verses as Isaiah 43:10-11. However, when they speak of "the death of God" it is Jesus (pbuh) who is claimed to have died and not God or the "trinity." Now the three are *separate*. When God is described as having "begotten" a son it is not the "trinity" nor Jesus (pbuh) which has begotten, but a distinctly *separate* being from the other two.... there are many such examples.

<u>1.2.2.1 From the Bible's standpoint:</u>

Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, and Jude 20-21? How someone could refer to such verses as *requiring* a "trinity" is beyond comprehension. Do any of these verses say "God, Jesus, and the Holy Ghost are the same being", or "God, Jesus, and the Holy Ghost are one and the same" etc.?. Just because the words "God," "Jesus," and "Holy Ghost" appear in one verse does not mean this verse requires a "trinity", or "merging of three into one." Even if this verse also contains the word "one" this still does not necessarily require a "trinity." For example, if I say *"Joe, Jim, and Frank speak one language"* this is not the same as saying *"Joe, Jim, and Frank are one person."* Let us clarify this with examples:

1) Matthew 28:19:

If President George Bush told General Norman Schwartzkopf to *"Go ye therefore, and speak to the Iraqis, chastising them in the name of the United States, Great Britain, and the Soviet Union,"* does this require that these three are <u>one</u> physical entity? They may be one in *purpose* and in their *goals* but this does in no way require that they are merged into one physical entity. Also remember that the "Great Commission" as narrated in the Gospel of Mark, Bears no mention of the Father, Son and/or Holy Ghost (see Mark 16:15). As we shall see in chapter two, Christian historians readily admit that the Bible was the object of continuous "correction" and "addition" to bring it in line with established beliefs. They present many documented cases where words were "inserted" into a given verse to validate a given doctrine. Tom Harpur, former religion editor of the Toronto Star says in his book *For Christ's sake* (pp. 102): *"All but the most conservative of scholars agree that at least the latter part of this command was inserted later."*

2) I Corinthians 12:4-6:
If I were to say: *"There are different kinds of gifts, but the same Santa Claus. There are different kinds of service, but the same Government. There are different kinds of working, but the same God works all of them in all men."* Do God, the U.S. Government and Santa Claus now form another "trinity"? The same verse which moments ago *required* a merging of three gods into a "trinity" can now be understood without the need for a trinity. Is it impossible to receive "gifts," "services," and "works" except from *ONE* person? Once again, we see that it is necessary to spend a little more time actually *reading* the verses in question in order to not read into them statements that are not there.

Why does everything have to be so abstract? If this is the true nature of God then why can't the Bible just come out and say *"God, Jesus, and the Holy Ghost are physically joined in one being"* or *"God, Jesus, and the Holy Ghost are one and the same."* Is this so very hard? Look at how much less space this would require. Look at how infinitely more clear and decisive that would be. Look at the clear cut decisiveness of Deuteronomy 4:39 ***"Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else."*** God does not philosophize and speak all the way around matters. He speaks clearly and in no uncertain terms so that there can be no doubt as to what He meant. If there was a trinity why would He not simply just come out and say so, just as clearly and decisively as He does when He speaks about his uniqueness? Think about it.

3) II Corinthians 13:14
If I say: *"May the genius of Einstein, the philosophy of Freud, and the strength of Schwarzenegger be with you all"* does this require all three to be joined in a "trinity"? Does it require that Einstein *is* Freud (or a different "side" of Freud)? Does it require that Freud *is* Schwarzenegger (or a different "side" of Schwarzenegger)?

4) Jude 20-21:
If a man on his death bed told his only son: *"But you, dear son, build yourself up in your strength and strive in good works. Keep yourself in my love as you wait for the fullness of time to guide you to manhood,"* show us how these verses *require* a trinity. Go back and apply this same logic to the original verse. Deuteronomy 4:39 *requires* the uniqueness of God. There are no two ways about it. It is very clear, decisive, and to the point. The explicit (and not the "hidden") meaning is quite clear and direct. Show me just one verse of the Bible that is similarly decisive about the trinity. All of these verses require you to really strain the words and stretch their meaning to arrive at any merging of three into one.

With regard to your description of the trinity please read the analysis of the original sin and the redemption below.

An interesting point is that when people try to force a "trinity" upon a certain verse of the Bible they always do it with the New Testament and not the Old Testament. Why is that? Did the countless prophets of the Old Testament not know about the "trinity"? Did God not see fit to tell the Jews about the trinity? Think about it.

When someone speaks to someone else about a specific matter, they usually spend the majority of their time explaining the major issues and much less time on side-issues. For instance, if I wanted to give someone my favorite recipe for chicken parmesan I would spend most of my time speaking about the ingredients, their amounts, their order of combination, the amount of time needed to cook each one and so on. I would spend very

little time (comparatively) talking about how to set the table or what color bowl to serve it in. When comparing this observation to the Bible, we find that for a matter of such profound importance, the "trinity" is never mentioned in the Bible at all. Sound preposterous? Read on.

The verse most often quoted by almost every Christian around the world in defense of the "trinity" is the verse of 1 John 5:7 ***"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."*** This is the type of clear, decisive, and to-the-point verse we were asking for. However, this verse is now universally recognized as being a later "insertion" of the Church and all recent versions of the Bible, such as the Revised Standard Version and the New Revised Standard Version ...etc. Have unceremoniously expunged this verse from their pages. Why is this? The scripture translator Benjamin Wilson gives the following explanation for this action in his *"Emphatic Diaglott."* Mr. Wilson says: *"This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the ecclesiastical writers; not by any of early Latin fathers even when the subjects upon which they treated would naturally have lead them to appeal to it's authority. It is therefore evidently* ***spurious****."* Others, such as the late Dr. Herbert W. Armstrong argued that they were added to the Latin Vulgate edition of the Bible during the heat of the controversy between Rome, Dr. Arius, and God's people. Whatever the reason, this verse is now universally recognized as an insertion and discarded. Since the Bible contains no verses validating a "trinity" therefore, centuries after the departure of Jesus, God decided to "inspire" someone to insert this verse in order to "clarify" the "true" nature of God as being a "trinity." Notice that mankind was being "inspired" as to how to "clarify" the Bible centuries after the departure of Jesus (pbuh). People continued to put words in the mouths of Jesus, his disciples, and even God himself with no reservations whatsoever. They were being "inspired" (see chapter two).

If these people were being "inspired" by God then why did they need to put these words into other people's mouths. Why did they not just openly say "God inspired me and I will add a chapter to the Bible in my name"? Also, why did God need to wait till after the departure of Jesus to "inspire" his "true" nature? Why not let Jesus (pbuh) say it himself?

It was Sir Isaac Newton who made public this forged insertion: *"Of all the manuscripts now extant, above fourscore in number, some of which are more than 1200 years old, the orthodox copies of the Vatican, of the Complutensian editors, of Robert Stephens are becoming invisible; and the two manuscripts of Dublin and Berlin are unworthy to form an exception...In the eleventh and twelfth centuries, the Bibles were corrected by LanFrank, Archbishop of Canterbury, and by Nicholas, a cardinal and librarian of the Roman church, secundum Ortodoxam fidem. Notwithstanding these corrections, the passage is still wanting in twenty-five Latin manuscripts, the oldest and fairest; two qualities seldom united, except in manuscripts....The three witnesses have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud, or error, of Robert Stephens in the*

placing of a crotchet and the deliberate falsehood, or strange misapprehension, of Theodore Beza." Gibbon, "Decline and fall of the Roman Empire," IV, p. 418.

Such comparatively unimportant matters as the description of Jesus (pbuh) riding an ass (or was it a "colt"?, or was it an "ass and a colt"? see point 42 in the table of chapter 2.2) into Jerusalem are spoken about in great details since they are the fulfillment of a prophesy. For instance, in Mark 11:2-10 we read: ***"And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."*** Also see Luke 19:30-38 which has a similar detailed description of this occurrence. On the other hand, the Bible is completely free of any description of the "trinity" which is supposedly a description of the very nature of the one who rode this ass, who is claimed to be the only son of God, and who allegedly died for the sins of all of mankind. Which is more important to Christian faith, the "trinity" or the description of an ass?

Another verse quoted in defense of the "trinity" is the verse of John 1:1 : ***"In the beginning was the Word, and the Word was with God, and the Word was God."***

1) First of all, these words are acknowledged be every erudite Christian scholar of the Bible as the words of another Jew, Philo of Alexandria, who claimed no divine inspiration for them, and who had written them long before John or Jesus (pbut) were born. Groliers encyclopedia has the following to say under the heading "Logos"("the word"): *"Heraclitus was the earliest Greek thinker to make logos a central concept ......In the New Testament, the Gospel According to Saint John gives a central place to logos; the biblical author describes the Logos as God, the Creative Word, who took on flesh in the man Jesus Christ. Many have traced John's conception to Greek origins--perhaps through the intermediacy of eclectic texts like the writings of Philo of Alexandria."*

2) Internal evidence provides serious doubt as to whether the apostle John the son of Zebedee wrote this Gospel himself. In the dictionary of the Bible by John Mckenzie we read *"A. Feuillet notes that authorship here may be taken loosely."* Such claims are based on such verses as 21:24: ***"This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."***????? Also see 21:20, 13:23, 19:26, 20:2, 21:7, and 21:20-23. The "disciple who Jesus loved" according to the church is John himself, but the author speaks of him as a different person. In other words, what we have here is a Gospel which someone wants us to think was written by the apostle John, but which in fact was not written by him.

3) The Gospel of John was written at or near Ephesus between the years 110 and 115 (some say 95-100) of the Christian era by this, or these, unknown author(s). According to R. H. Charles, Alfred Loisy, Robert Eisler, and other scholars of Christian history, John of Zebedee was beheaded by Agrippa I in the year 44 CE, long before the fourth Gospel was written.

4) C.J. Cadoux writes in "The life of Jesus": *"The speeches in the fourth Gospel (even apart from the earlier messianic claim) are so different from those in the Synoptics, and so like the comments of the Fourth evangelist himself, that both cannot be equally reliable as records of what Jesus said: Literary veracity in ancient times did not forbid, as it does now, the assignment of fictitious speeches to historical characters: the best ancient historians made a practice of composing and assigning such speeches this way."*

5) Even if we are to take this verse as authentic, then we must notice the following: In the "original" Greek manuscripts (Did the disciple John speak Greek?), the first occurrence of the word "God" is the Greek word "θεόν," (Hotheos) which means "*The* God," or "God" with a capital "G" to denote a proper noun. The second occurrence of the word "God" is the Greek "θεὸς," (Tontheos) meaning "a god," or "god" (any god, not necessarily the almighty). So, if the translators were consistent in their translation, they would have written the above verse as follows: ***"In the beginning was the Word, and the Word was with God, and the Word was a god"*** (If you read the New World Translation of the Bible you will find exactly this wording). If we look at a different verse, 2 Corinthians 4:4, we find the *exact same word* is used to describe the devil, however, now the system has dishonestly been reversed: **"**(and the devil is) ***the god of this world."*** According to the system of the previous verse and the English language, the translation of the description of the devil should also have been written as "God" with a capital "G." If Paul was inspired to use the *same word* to describe the devil, then why should we change it? Why is this word translated as simply a ***"god"*** when referring to the devil, but translated as the almighty ***"God"*** when referring to a "word"? Are we now starting to get a glimpse of how the "translation" of the Bible took place?

The apologists always manage to conveniently side-step this issue by conveniently forgetting the Hotheos/Tontheos problem and never mentioning a valid explanation for why one word was translated two different ways in two different verses, but rather, they say "I don't personally like the New World Translation of the Bible, thus, everything you say is wrong." Even if you do not like the New World Translation, you still have not explained the selective translation! This is blind faith talking here.

One of the biggest problems with the Bible as it stands today is that it forces us to look at Hebrew and Aramaic scriptures through Greek and Latin glasses as seen by people who are neither Jews, Greeks, nor Romans. All of the so called "original" manuscripts available today are written in Greek. The verses of John 1:1 is exactly equivalent to such verses as Psalms 82:6: ***"I have said, Ye (the Jews) are gods; and all of you are children of the most High"***, or Exodus 7:1: ***"And the LORD said unto Moses, See, I have made thee a god to Pharaoh"*** The Jews had no trouble reading such verses while still affirming that there is only one God in existence and vehemently denying the divinity of all but God almighty. It is the continuous filtration of these manuscripts through different languages

and cultures as well as the Roman Catholic church's extensive efforts to completely destroy all of the original Hebrew Gospels (see last quarter of this chapter) which has led to this misunderstanding of the verses. If I were an American, and I were to tell, for example, the citizens of China: "Hit the road men," we would more than likely find countless people beating the street with sticks. Did they understand the words? Yes! Did they understand the meaning? No!

Mr. Tom Harpur says in the preface to his book: *"The most significant development since 1986 in this regard has been the discovery of the title "Son of God" in one of the Qumran papyri (Dead Sea Scrolls) used in relation to a person other than Jesus.....this simply reinforces the argument made there that to be called the Son of God in a Jewish setting in the first century is not by any means the same as being identical with God Himself."* For Christ's Sake, pp. xii. (please read chapter 13 for more on the Dead Sea Scrolls)

6) In the Qur'an we are told that when God almighty wills something he merely says to it "BE" and it is. This is the Islamic viewpoint of "The Word." "The Word" is literally God's utterance "BE." This is held out by the Bible where thirteen verses later in John 1:14 we read: ***"And the Word was made flesh"***.

The third verse which Christians claim validates the doctrine of the trinity is the verse of John 10:30 ***"I and my father are one."*** This verse, however is quoted out of context. The complete passage, starting with John 10:23, reads as follows:

John 10:23-30 ***"And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."*** In divinity? In a holy "trinity"? No! They are one in PURPOSE. Just as no one shall pluck them out of Jesus' hand, so shall no one pluck them out of God's hand. Need more proof? Then read John 17:20-22: ***"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."*** Is all of mankind also part of the "trinity"?

Well, what about the verse ***"He that hath seen me hath seen the father."*** Let us look at the context: John 14:8-9 ***"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"*** Philip wanted to see God with his own eyes, but this is impossible since no one can ever do that (John 1:18 ***"No man hath seen God at***

any time," see also 1 John 4:12...etc.), so Jesus simply told him that his own actions and miracles should be a sufficient proof of the existence of God without God having to physically come down and let himself be seen every time someone is doubtful. This is equivalent to for example John 8:19: ***"Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."*** If we want to insist that when Philip saw Jesus (pbuh), he had actually *physically* seen God "the father," then this will force us to conclude that John 1:18, 1 John 4:12, ..etc. are all lies.

Well, is Philip the only one who ever "saw the father"? Let us read John 6:46 ***"Not that any man hath seen the Father, save he which is of God, he hath seen the Father."*** Who is this who "is of God" you ask? Let us once again ask the Bible: John 8:47 ***"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."*** And 3 John 1:11 ***"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."*** Have all people who have done good also *physically* seen God?

Such terminology can be found in many other places, read for example 1 Corinthians 6:15-17 ***"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit,"*** and also Ephesians 4:6 ***"One God and Father of all, who is above all, and through all, and in you all."***

In the New Catholic Encyclopedia (Bearing the **Nihil Obstat** and **Imprimatur**, indicating official approval) we read:*"......The formulation 'One God in three persons' was not solidly established into Christian life and it's profession of faith until prior to the end of the fourth century. But it is precisely this formulation that has the first claim to the title the Trinitarian Dogma. <u>AMONG THE APOLISTIC FATHERS,</u> there had been nothing even <u>remotely</u> approaching such a mentality or perspective"* (emphasis added).

<u>SO, JESUS' TWELVE APOSTLES HAD NEVER HEARD OF ANY "TRINITY"</u>

Top Harpur writes in his book "For Christ's Sake": *"What is most embarrassing for the church is the difficulty of proving any of these statements of dogma from the new Testament documents. You simply cannot find the doctrine of the Trinity set out anywhere in the Bible. St. Paul has the highest view of Jesus' role and person, but nowhere does he call him God. Nor does Jesus himself anywhere explicitly claim to be the second person in the Trinity, wholly equal to his heavenly Father. As a pious Jew, he would have been shocked and offended by such an Idea....(this is) in itself bad enough. But there is worse to come. This research has lead me to believe that the great majority of regular churchgoers are, for all practical purposes, tritheists. That is, they profess to believe in one God, but in reality they worship three.."*

<u>1.2.2.2 From the Qur'an's standpoint:</u>

"O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and his word, which he bestowed upon Mary, and a spirit preceding from him: so believe in Allah and his messengers. Say not "Three": desist!, it is better for you, for Allah is one god, Glory be to him, Far exalted is he above having a son. To him belong

all things in the heavens and the earth. And enough is Allah as a disposer of affairs." The Qur'an, Al-Nissah(4):171

"Or have they (mankind) chosen gods from the earth who raise the dead. If there were therein gods besides Allah then verily both (the heavens and the earth) would have gone to ruin. Glorified be Allah, the lord of the throne from all they ascribe (unto Him)" The Qur'an, Al-Anbia(21):20**.** Think about it. If there were more than one God in existence, and one wanted you to do one thing and the other wanted you to do another then which one would have his way? If one wanted the sun to come out of the West and the other wanted it to come out of the East then which one would win? Verse such as Mark 14:36, and Matthew 26:39 clearly exhibit that God "The father" and God "the son" both have distinct wills. Further, we read:

"Allah coineth a similitude: A man in relation to whom are several partners quarreling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah, but most of them know not." The Qur'an, Al-Zumar(39):27. In other words, which would be more conducive of harmony: For an employee to have two bosses quarreling over him, or for each employee to have only one boss?

"Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then they would have sought a way against the Lord of the Throne. Glorified is He, and High Exalted above what they say! The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth his praise; but you understand not their praise. Lo! He is ever Clement, Forgiving." The Qur'an, Al-Israa(17):42-44.

"And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence." The Qur'an, Al-Israa(17):111.

"Allah has not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. Knower of the invisible and the visible! and exalted be He over all that they ascribe as partners (unto Him)!" The Qur'an, Al-Muminoon(23):91-92.

Think of the mythology of the Romans and the Greeks and their countless "Gods". These "Gods" were constantly at odds with each other and declaring war against each other and it was mankind that was always caught in the middle.

<u>1.2.2.3 From a logical standpoint:</u>

If Jesus (pbuh) is part of a divine trinity which makes up the essence of God almighty, and Jesus (pbuh) died on the cross, then what happened to God almighty? (Remember, Christians such as Mr. J claim that they pray to one "triune" god and not three separate gods). Did the trinity die? Did it continue to exist in a severely crippled form? If I am made up of heart, mind, and soul, and one of them <u>*dies*</u>; what happens to the rest of me? Are they ONE or THREE? If God, Jesus, and the Holy Ghost are three names for the same being, (definition of the "trinity" required by Isaiah 43:10-11 and many other verses) and not three separate gods, then the "death of Jesus" is just another way of saying "the death of God the 'Father'," which is also another way of saying "the death of the Holy Ghost."

Some members of the clergy will object that it was not "Jesus" per se who died, but rather it was "his human form" that died. His "godly" form was not affected. It is described as one describes someone removing his coat. This leaves us with a dilemma, because it leaves us with one of two cases:

1) Either Jesus (pbuh) *"himself"* died, in which case, since he is claimed to be part of the "Trinity", and the "Trinity" is claimed to be ONE god, not three (required by Isaiah 43:10-11 and many other verses), then God, Jesus, and the Holy Ghost are all claimed to have died, since they are all "the same essence".

2) Or, Jesus (pbuh) *"himself"* did NOT die, but only shed his earthly body (as it were), and in this case we must ask, where then is the great sacrifice in this shedding of a useless shell? How is his shedding of this shell which is not his actual essence an ultimate sacrifice in atonement for all of mankind's sins? Can he not simply make one hundred more human "shells" for himself to inhabit? Is his discarding of one of them an "ultimate sacrifice"?

Continuing with our theme of logic; remember when Jesus (pbuh) is alleged to have died (Luke 23:46: ***"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost"***)? When people die they go to their Lord to be judged. If Jesus (pbuh) was, as claimed, a part of a trinity and the trinity is only ONE god (otherwise Christians would have to admit to worshipping multiple gods), then Jesus was <u>*with*</u> God in a trinity <u>before</u> his death. It was only <u>after</u> his death that he was claimed to have <u>*left*</u> God and gone down into hell for three days. However, this verse tells us a completely different story. It claims that Jesus' soul was somewhere <u>*other*</u> than already with God (otherwise it would not have to go to him) and was now <u>*going*</u> to God. Also read John 17:11:***"....I come to thee. Holy Father."*** And John 17:13: ***"And now come I to thee"***...etc.

Sadly enough, most Christians are taught to brush off these matters with words like "It is uncomprehendable, that is why it must be true," or "believe blindly or you will lose your soul."???? Have we so soon forgotten ***"For God is not the author of confusion"*** 1 Corinthians 14:33 ?

When Jesus (pbuh) allegedly died and went to hell for three days (1 Corinthians 15:3 ***"Christ died for our sins"***, Romans 5:6 ***"Christ died for the ungodly"*** etc.)? Did the trinity die then reside in hell also, or was a third of the trinity ripped away from the whole, then tortured and killed while the remaining two thirds (of God?) remained in it's crippled form outside a safe distance away? Who was overseeing the heavens and the earth while all of this was happening? A crippled trinity? No one? If it is possible for one third of the "trinity" to die independently of the other two then it becomes obvious that they are separate and independent and not ONE God, this contradicts Isaiah 43:10-11. However, if they are indeed ONE God then the death of this one God contradicts many verses such as Jeremiah 10:10 ***"But the LORD is the true God, he is the living God, and an everlasting king."*** Also, if the giver of life is dead then who shall bring Him back to life?

God almighty is claimed to have "begotten" Jesus (pbuh). He is claimed to be the "father" of Jesus. Naturally a father is present before he "begets" his son (no matter how you wish to define "beget"). Before Jesus (pbuh) was "begotten," was the "trinity" a "duality"? Was God complete? Explain Isaiah 43:10-11. If Jesus (pbuh) was "begotten" then he is not eternal, but the definition of the trinity which was concocted in 325 AD when the trinity was first defined requires the co-eternity of God and Jesus (pbuh) (see below).

There are many such questions to be raised about this supposed trinity which defy logic. When someone loves God ***"with all thy mind"*** and they ***"Prove all things; hold fast that which is good"*** are they not presented with countless contradictions regarding the "trinity"? We are speaking about the logic of *Jesus* (pbuh) here and not blind faith. Jesus is beseeching us to use our minds but we would rather follow others who demand blind faith. Jesus (pbuh) tells us that ***"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."*** John 14:23. Sadly, the same people who love him dearly have now been taught that in order to love Jesus they must completely disregard everything he ever taught his followers and must follow others who are better able to explain his message than himself. In effect, his words have been totally abandoned (see below).

If the Trinity designates god as being three separate entities - the Father, the Son and the Holy Spirit, and if God is the Father and also the Son, He would then be the Father of Himself because He is His own Son. This is not exactly logical (please read chapter 1.2.8).

Jesus (pbuh) claims to not even know when "that day" is ***"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"*** Mark 13:32. Is he not part of God? Is the "trinity" not one god? The fact that one of them has knowledge not available to the other "two thirds" is a clear indication that they are distinct and separate beings, and not three faces of one being.

If I have three balls of clay and I press them together into one ball then they become ONE but now it is impossible to retrieve the original three exactly as they were originally.

If I have three bricks and I stack them above each other then I can separate them, but I can not call the three bricks ONE brick.

If I have a cup of water which can become steam, water, or ice, then it is not possible for me to drink the "water" form while the "ice" and "steam" forms remain inside the glass. It is not possible for the "water" form to beseech the ice form to save it from being drunk while the ice form stayed a safe distance away. This is simple logic. ***"And thou shalt love the Lord thy God ... with all thy mind ... this is the first commandment"*** Mark 12:30

For the historical details of how such a doctrine was developed in the first place, please read chapter 1.2.5 which is coming up soon. But first:

1.2.3: The “son of God”:

“And unto Him belongs whosoever is in the heavens and the earth and those who dwell in His presence do not scorn to worship Him nor do they weary. They glorify Him night and day; They flag not. Or have they chosen gods from the earth who raise the dead. If there were therein gods besides Allah then verily both (the heavens and the earth) would have gone to ruin. Glorified be Allah, the lord of the throne from all they ascribe (unto Him). He is not questioned as to that which He does, but they will be questioned. Or have they chosen other gods besides Him, say: Bring your proof (of their godhead), this is the reminder of those with me and those before me, but most of them know not the truth so they are averse (to it). And we sent no messenger before you but we inspired him (saying): There is no god save Me (Allah) so worship Me. And they say: The Beneficent has taken unto himself a son. Nay! but (they) are but honored servants. They speak not until He has spoken and they obey His command. He knows what is before them and what is behind them and they cannot intercede except for those whom He accepts and they quake for awe of Him. And whosoever among them says: I am a god other than Allah, the same shall We reward with hell. Thus do We reward the wrong doers.” The Qur’an, Al-Anbia(21):19-29

“And the angles said ‘O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.” The Qur’an, A’al-Umran(3):40.

We do not differ with Christians in the fact that Jesus (pbuh) was indeed born miraculously without a human father. Muslims only differ with Christians in the Christian’s claim that Jesus (pbuh) *must* have a father. Trinitarians believe that if he has no human father then his father *must* be God. Muslims believe that he had no father whatsoever, and this was the essence of his miraculous birth.

“The similitude of Jesus before Allah is as that of Adam, he created him from dust, then said to him: 'Be' and he was” The Qur’an, A’al-Umran(3):59.

“They say: Allah has taken a son. Glorified be He! He has no needs! His is all that is in the heavens and that is in the earth. You have no warrant for this, do you say regarding Allah that which you know not?” The Qur’an, Yunus(10):68

“The Messiah, son of Mary, was only a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. They both used to eat (earthly) food. See how we make the signs clear for them, then see how they are deluded!” The Qur’an, Al-Maidah (5):75.

“And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.” The Bible, John 17:3.

Notice the above words of the Bible: *“<u>YOU</u> the only true God.”* Most Christians always manage to see a hidden abstract meaning for the verses of the Bible. Even when they read the above verse they always manage to understand something totally different than that which they are reading. They always interpret the word “you” to be “we,” and thus, understand the above verse to say “<u>WE</u> the only true god.” Jesus (pbuh) is obviously talking to a distinctly different entity than himself and telling that entity that He <u>ALONE</u> is the only true God. Is Jesus (pbuh) incapable of saying “I the only true God” or “We the only true God” if that is what he meant? Can we see the difference?

With regard to your second comment, we are not "implying" anything. The *Qur'an* clearly states in no uncertain terms that God *"created"* Jesus. Let us quote from the unbiased Websters dictionary as to what is "implied" by the word "begotten": *"To procreate as the father, sire, to produce as an effect or an outgrowth."* Muslims feel such claims with regard to God almighty are an abomination.

Muslims are not the only ones who believe that Jesus (pbuh) is mortal and not a god. The Jews also believe this, in addition to the *very first* groups of Christianity such as the Ebonites, the Cerinthians, the Basilidians, the Capocratians, and the Hypisistarians. The Arians, Paulicians and Goths also accepted Jesus (pbuh) as a prophet of God. Even in the modern age there are churches in Asia, in Africa, the Unitarian church, the Jehovah's witnesses, and even the majority of today's Anglican Bishops do not worship Jesus (pbuh) as God.

The Church, as Heinz Zahrnt put it *"put words into the mouth of Jesus which he never spoke and attributed actions to him which he never performed."* One of those who has shown that most of what the church says about Jesus is baseless is Rudolph Augustein in his book *"Jesus the Son of Man."* Another very comprehensive study of this matter can be found in the book *"The Myth of God Incarnate"* which was written by seven theologian scholars in England in 1977 and edited by John Hick. Their conclusion in this matter is that Jesus was *"a man approved by God, for a special role within the divine purpose, and..... the later conception of him as God incarnate ... is a mythological or poetic way of expressing his significance for us."* See also John Mackinnon Robertson's *"Christianity and Mythology"* T.W Doane's *"The Bible Myths and their Parallels in Other Religions"* (A good summary of these studies is available in M.F. Ansarei, *"Islam and Christianity in the Modern World"*).

A University of Richmond professor, Dr. Robert Alley, after considerable research into newly found ancient documents concludes that *"....The (Biblical) passages where Jesus talks about the Son of God are later additions.... what the church said about him. Such a claim of deity for himself would not have been consistent with his entire lifestyle as we can reconstruct. For the first three decades after Jesus' death Christianity continued as a sect within Judaism. The first three decades of the existence of the church were within the synagogue. That would have been beyond belief if they (the followers) had boldly proclaimed the deity of Jesus."*

"Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else" Deuteronomy 4:39.

"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else" Isaiah 45:18.

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God" Isaiah 44:6

"That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else." Isaiah 45:6

"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior" Isaiah 43:10-11.

If there was no god formed *before* or *after* God almighty, then how was Jesus (pbuh) "begotten" as a god? The answer is: he was not. He was a mortal man, not a god.

Many people will now complain "but the Bible clearly says that Jesus is the Son of God." Well then, how many sons does God almighty have? The Bible tells us that Jacob is God's son and firstborn: ***"Israel is my son, even my firstborn"*** Exodus 4:22.

Solomon is God's son ***"He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son"***: 2 Samuel 7:13-14.

Ephraim is God's firstborn: ***"for I am a father to Israel, and Ephraim is my firstborn."*** Jeremiah 31:9 (who is God's firstborn? Israel or Ephraim?).

Adam is the son of God ***"Adam, which was the son of God."*** Luke 3:38.

Even common people are the sons of God: ***"Ye are the children of the LORD your God"*** Deuteronomy 14:1. ***"For as many as are led by the Spirit of God, they are the sons of God"*** Romans 8:14.

Well then, is Jesus the only *begotten* son of God? Read Psalms 2:7 ***"I will declare the decree: the LORD hath said unto me*** **(David the king)*****, Thou art my Son; this day have I begotten thee."*** When the Jews picked up stones to stone Jesus (pbuh) he defended himself with the words of John 10:34: ***"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken..."*** referring to Psalms 82:6 ***"I have said, Ye are gods; and all of you are children of the most High.."*** As we can see from these and many other verses like them, "Son of God" in the language of the Jews was a very innocent term used to describe a loyal servant of God.

Grolier's encyclopedia, under the heading "Jesus Christ," says: *"During his earthly life Jesus was addressed as rabbi and was regarded as a prophet. Some of his words, too, place him in the category of sage. A title of respect for a rabbi would be "my Lord." Already before Easter his followers, impressed by his authority, would mean something more than usual when they addressed him as "my Lord.".... it is unlikely that the title "Son of David" was ascribed to him or accepted by him during his earthly ministry. "Son of God," in former times a title of the Hebrew kings (Psalms 2:7), was first adopted in the post-Easter church as an equivalent of Messiah and had no metaphysical connotations (Romans 1:4). Jesus was conscious of a unique filial relationship with God, but it is uncertain whether the Father/Son language (Mark 18:32; Matt. 11:25-27 par.; John passim) goes back to Jesus himself"* .

There seems to be only two places in the Bible where Jesus (pbuh) refers to himself as "son of God." They are in John chapter 5 and 11. Hastings in "The dictionary of the Bible" says: "Whether Jesus used it of himself is doubtful." Regardless, we have already seen what is meant by this innocent title. However, Jesus is referred to as the "son of Man" (literally: "Human being") 81 times in the books of the Bible. In the Gospel of Barnabas, we are told that Jesus (pbuh) knew that mankind would make him a god after his departure and severely cautioned his followers from having anything to do with such people. Even in the New Testament we find him calling himself "human being" (Son of Man) over and over again. What was he trying to tell us by constantly repeating and emphasizing to us in the New Testament "I am a human being", "I am a human being", "I

am a human being"?. Think about it!. Do Christians emphasize this aspect of Jesus? The New Testament Greek word used for "son" are "pias" and "paida" which mean "servant," or "son in the sense of servant." These are translated to "son" in reference to Jesus and "servant" in reference to others in some translations of the Bible (see below).

Muslims are told that Jesus (pbuh) was a human being, not a god. They are told that Jesus (pbuh) continually emphasized this to his followers throughout his mission. The Gospel of Barnabas also affirms this fact. Once again, Grolier's encyclopedia says: *"...Most problematical of all is the title "Son of Man." This is the only title used repeatedly by Jesus as a self-designation, and there is no clear evidence that it was used as a title of majesty by the post-Easter church. Hence it is held by many to be authentic, since it passes the criterion of dissimilarity"* (emphasis added).

Is Jesus (pbuh) a divine son of God because God is his "father"? Let us read Matthew 5:45 ***"That ye may be the children of your Father which is in heaven..."*** and Matthew 5:48: ***"Be ye therefore perfect, even as your Father which is in heaven is perfect."*** ...etc. There are countless verses in the Bible to this effect. To understand what is meant by the reference to "father" we need only read John 8:42: ***"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."*** So the love of God and His prophets is what makes God someone's "father." Similarly, John 8:44: ***"Ye are of your father the devil, and the lusts of your father ye will do."*** Obviously neither the Devil nor God is the *physical* father of any of them.

Well then, is Jesus the son of God because he raised the dead? If so, then what about Ezekiel who raised many more dead bodies than Jesus ever did. Ezekiel raised a whole city from the dead (Ezekiel 37:1-9)

If we are looking for Godly powers and miracles as proof of godliness then what about Joshua who stopped the sun and moon for one whole day: (Joshua 10:12-13). Can anyone but God almighty do this?

Elisha raised the dead, resurrected himself, healed a leper, fed a hundred people with twenty barley loaves and a few ears of corn, and healed a blind man: 2 Kings 4:35, 13:21, 5:14, 4:44, and 6:11.

Elijah raised the dead, and made a bowl of flour and a jar of oil inexhaustible for many days 1 Kings 17:22 and 14.

To say nothing of Moses (pbuh) and his countless miracles. Of his parting of the sea, of his changing of a stick into a serpent, of his changing of water into blood, ..etc.

And so forth......

Even Jesus (pbuh) himself tells us that miracles by themselves do not prove anything: ***"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect"*** Matthew 24:24. So even false Christs can supply great wonders and miracles of such magnitude that even the most knowledgeable among men shall be deceived.

Jesus (pbuh) had a beginning (in the stable) and an end (***"and he gave up the ghost"***) Melchizedec, however, had no beginning of days nor end of life. Hebrews 7:3.

Solomon was with God at the beginning of time before all of creation, Proverbs 8:22-31.

Well then was Jesus (pbuh) the son of God because he was filled with the Holy Ghost? Let us read Luke 1:67 ***"Zacharias was filled with the Holy Ghost."*** Also, Luke 1:41 ***"Elisabeth was filled with the Holy Ghost."*** And, Acts 4:8 ***"Then Peter, filled with the Holy Ghost said."*** Also Acts 13:9 ***"Then Paul, filled with the Holy Ghost, set his eyes on him.***." How about Acts 2:4 ***"And they were all filled with the Holy Ghost, and began to speak."***

Is Jesus(pbuh) a god because he was filled with the Holy Spirit from his mother's womb? If this is the case then John the Baptist should be a god also, as claimed in Luke 1:13-15.

Well then, is Jesus (pbuh) god because he performed his miracles under his own power while others needed God to perform them for them? Let us then read: Matthew 28:18 ***"And Jesus came and spake unto them, saying, All power is <u>given</u> unto me in heaven and in earth."*** Luke 11:20: ***"But if I <u>with the finger of God</u> cast out devils."*** Matthew 12:28 ***"But if I cast out devils <u>by the Spirit of God</u>."*** John 5:30: ***"I can of mine own self <u>do nothing</u>: as I hear, I judge: and my judgment is just; because I seek not mine own will, <u>but the will of the Father</u> which hath sent me."*** John 10:25: ***"the works that I do <u>in my Father's name</u>."*** John 8:28-29 ***"...I do <u>nothing</u> of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."***

Some will now say: But in 2 Corinthians 4:4 we read ***"....Christ, who is the image of God."*** Surely this makes Jesus God. Well then, why not read Genesis 1:27: ***"So God created man in his own image, in the image of God created he him; male and female created he them."***

In John 8:23 we read ***"And he (Jesus) said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."*** Does this make Jesus (pbuh) a god ? No! Why not read John 17:14 ***"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world"*** and John 17:16 ***"They are not of the world, even as I am not of the world."*** There are many other examples.

In the Bible we read ***"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"***, Numbers 23:19

Now, do gods pray? Let us read Mark 14:32 ***"and he (Jesus) saith to his disciples, Sit ye here, while I shall pray."*** Also, Luke 3:21: ***"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened."*** And, Luke 6:12: ***"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."*** Further, Luke 22:44 ***"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."*** Matthew 26:39: ***"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."*** These verses do not speak of Jesus (pbuh)

interceding, or consorting, or consulting, but PRAYING. Jesus (pbuh) and his disciples are continuously being described in the Bible as "falling on their faces and praying" which is exactly the way Muslims pray today. They pray the way Jesus (pbuh) did. Have you ever seen a Christian "fall on his face" and pray as Jesus, Muhammad (pbut), and all Muslims do?

Mr. Tom Harpur says: *"In fact, unless we are prepared to believe that his prayer-dependence on God was nothing more than a sham for our edification, a mere act to set us a good example, it is impossible to cling to the orthodox teaching that Jesus was really God Himself walking about in human form, the Second Person of the Trinity. The concept of God praying - let alone praying to Himself - is incomprehensible to me. To say that it was simply the human side of Jesus talking to God the Father (rather than his own divine nature as Son of God) is to posit a kind of schizophrenia that is incompatible with any belief in Jesus' full humanity"* For Christ's Sake, pp. 42-43.

All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children. We do not usually find people telling their sons: *"come here my servant,"* or *"Go over there my servant."* Let us compare this with what God has to say about Jesus (pbuh): Matthew 12:18: ***"Behold my servant, whom I have chosen."*** Further, in the Revised Standard Version of the Bible, Acts 3:13 reads: ***"The God of Abraham, and of Isaac,.... hath glorified his servant Jesus."*** and Acts 4:27(RSV): ***"For of a truth against thy holy servant Jesus, whom thou hast anointed...."*** The Actual Greek word used is "pais" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible have translated this word as "son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else (such as the King James Version), while more recent translations of the Bible such as the Revised Standard Version now honestly translate it as "servant" (The RSV was compiled from the "*most*" ancient manuscripts by the most knowledgeable among conservative Christian scholars).

The exact same word "pias" is attributed to Jacob(Israel) in Luke 1:54 and translated as "servant": ***"He hath helped his servant Israel, in remembrance of his mercy;."*** It is also applied to King David in Luke 1:69, and once again, it is translated as "servant": ***"....the house of his servant David;"*** (also see Acts 4:25). However, when it is applied to Jesus (e.g. Acts 3:13), *NOW* it is translated as "*SON*."

This fact is further emphasized by Jesus (pbuh) in John 20:17: ***"Jesus saith unto her, ...I ascend unto my Father, and your Father; and to my God, and your God."*** Not only is God Jesus' father, but He is also his GOD. Think about this carefully. Also notice how Jesus is equating between himself and mankind in these matters and not between himself and God. He is making it as clear as he possibly can that he is one of US and not a god.

Okay, If Jesus and God are two distinct gods and one is greater than the other (***"my Father is greater than I"*** John 14:28) then this contradicts such verses as Isaiah 43:10-11 and the very definition of the "trinity" (see chapter 2.2.5) which includes the words: **"..Co-equality.."** in it's definition (see chapter 2.2.8).

However, if they are not two separate gods, but ONE god, as claimed by the Christians and Mr. J, then is Jesus (pbuh) praying to himself? Is, for instance, his mind praying to his soul?

Matthew 11:11 ***"Verily I (Jesus) say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."*** Not even Jesus? Jesus (pbuh) was born of a woman.

Job 25:4: ***"How then can man be justified with God? or how can he be clean that is born of a woman?"*** Once again, Jesus (pbuh) was born of a woman. Shall we now apply this to him? Not as far as Muslims are concerned.

Luke 2:52 says: ***"And Jesus increased in wisdom and stature..."*** and Hebrews 5:8 ***"Though he were a Son, yet learned he obedience by the things which he suffered."*** If Jesus is God, then did God start out as an ignorant and savage god and then become a learned (wisdom) and prestigious (stature) god? Does God have to <u>learn</u>? Does God start out savage and increase in stature? Does God need to learn obedience to God? If there is only one God in existence, and this god is a "Trinity" with three faces: God, Jesus, and the Holy Ghost (required by Isaiah 43:10-11), then is Jesus (pbuh) learning obedience to another side of his own personality?

Mr. Tom Harpur says: *"In fact, if you read Mark's whole Gospel carefully you will discover that the disciples were far from recognizing the divinity later attributed to Jesus. The very ones who should have been most able to see through the 'disguise' are at times depicted as dull-witted and even downright stupid....Some scholars, indeed, have calculated that Mark deliberately showed the disciples in a rather bad light because he was conscious of a serious problem. If Jesus was the Son of God in the later; more orthodox sense, how was it that his closest associates - the witnesses of his miracles and the confidants of his deepest teachings - never knew who he was until well after the resurrection?"* For Christ's Sake, pp. 59. Remember, most Christian scholars today believe that the authors of the Gospels of Matthew and Luke used the "Gospel of Mark" as the source document from which they obtained their material.

In Grolier's encyclopedia, under the heading *"Mark, Gospel According to"*, we read: *"Mark is the second Gospel in the New Testament of the Bible. It is the earliest and the shortest of the four Gospels. ...Much material in Mark is repeated in Matthew and in Luke, leading most scholars to conclude that Mark was written first and used independently by the other writers"*

But the Church will insist that it is necessary for Jesus (pbuh) to be the son of God and to die on the cross as an ultimate sacrifice in atonement for the original sin, otherwise they are all destined for hell. As Paul taught them ***"without shedding of blood is no remission."*** Hebrews 9:22. Let us study Paul's claim:

If the sin of one man can make all mankind sinners as claimed in Romans 5:12, then:

1) This requires that all babies are sinners from birth and are only saved if they later *"accept the sacrifice of their Lord and are baptized."* All others remain stained and destined for hell. Till recently, unbaptized infants were not buried in consecrated ground because they were believed to have died on the original sin. Saint Augustine himself is quoted as saying *"No one is clean, not even if his life be only for a day"* (A dictionary of Biblical tradition in English literature, p.577). This, however, contradicts Matthew 19:14 ***"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*** (see also Mark 10:14, and Luke 18:16). So Jesus (pbuh) himself is telling us that children are born without sin and are destined for heaven without

qualification. In other words, no one is born stained with an original sin. Once again, the teachings of Islam.

2) All the many millennia of previous prophets (Moses, Abraham, Jacob, Noah, ...etc.) and their people are all condemned to eternal Hellfire simply because Jesus, the alleged "son of God," was not born yet. In other words, they have sin forced upon them (by Adam, 1 Corinthians 15:22) and the chance for redemption withheld from them (By Jesus' late arrival after their death, Galatians 2:16). In Romans 5:14, Paul says ***"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."*** Romans 4:2: ***"For if Abraham were justified by works, he hath reason to boast; but not before God."*** Did Abraham or any of the other prophets ever preach the "crucifixion"? Did they preach the "Trinity"? We are asking for clear and decisive words and not personal forced interpretations of their words or "hidden meanings" for their words. If you are not sure then why not ask the Jews who we are told faultlessly transmitted two thirds of the Bible to us? Many people do not bother to think about this. As long as they are going to heaven, what does it matter what happens to others?

3) What right did the prophets of God have to deceive their people and tell them that they would enter into heaven if they but kept the commandments? What right did they have to teach them all of these commandments and the observance of the Sabbath and other hardships if the only way into heaven was the acceptance of a sacrifice that would not occur till many hundreds of years after their death, or as Paul put it ***"a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified.."*** Galatians 2:16.

4) Explain Ezekiel 18:19-20 ***"Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.."*** This verse was revealed long before the birth of Paul and his claims of "original sin" and "redemption." It clearly states that *all* mankind are *not* held accountable by God almighty for the sin of Adam.

Also read Deuteronomy 24:16 ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.."***

And Jeremiah 31:29-30: ***"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."***

And Ezekiel 18:1-9: ***"The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither***

hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God"

And Micah 7:18: ***"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."***

5) Isaiah 43:11 ***"I, even I, am the LORD; and beside me there is no savior."*** How is Jesus the savior if God *Himself* denies this? Remember, we have already discarded the doctrine of "trinity." Even Jesus himself says: ***"I will have mercy, and not sacrifice"*** Matthew 9:13. Also read Isaiah 46:9: ***"I am God, and there is none else; I am God, and there is none like me,"*** Deuteronomy 4:35: ***"the LORD he is God; there is none else beside him,"*** Deuteronomy 32:39: ***"See now that I, even I, am he, and there is no god with me,"*** 1 Kings 8:60: ***"That all the people of the earth may know that the LORD is God, and that there is none else,"*** Isaiah 44:8: ***"Is there a God beside me? yea, there is no God; I know not any,"*** Isaiah 45:5: ***"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me,"*** Isaiah 45:21: ***"and there is no God else beside me; a just God and a Savior; there is none beside me,"*** Isaiah 45:22: ***"I am God, and there is none else."***

6) ***"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."*** John 14:23. ***"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*** John 15:10. ***"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."*** Matthew 19:16-17. Jesus (pbuh) refutes that he is even "good." This is a characteristic of a **MAN**. When you complement a man, and this man is humble, he will say: *"why are you complementing me? I am not so good, I am just a humble man."* This is how good and decent men speak. However, if Jesus (pbuh) is God then he *must* claim to be good. This is because God is *ultimate* good. If God claims not to be good then he will be a hypocrite and a liar which is impossible.

Paul, a disciple of Jesus' disciple Barnabas, is quoted to have said that the law of Moses is worthless. Belief in the crucifixion is the only requirement ***"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"*** Galatians 2:16. Also: ***"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away"*** Hebrews 8:13. As well as Mark 16:16: ***"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*** Romans 3:28: ***"Therefore we conclude that a man is justified by faith without the deeds of the law."***

Jesus (pbuh), however, tells us that ***"For verily I say unto you, <u>Till heaven and earth pass</u>, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called <u>the least in the kingdom of heaven</u>: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."*** Matthew 5:18-19.

Even James 2:14,20 emphasizes that: ***"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?...But wilt thou know, O vain man, that faith without works is dead?"*** It comes down to this: Who's words carry more weight with us, Jesus or Paul?

Jesus (pbuh) <u>himself</u> never said "Believe in my sacrifice on the cross and you will be saved." He didn't tell this young man "You are filthy wicked and sinful and can never enter heaven except through my redeeming blood and your belief in my sacrifice." He simply said *repeatedly* "keep the commandments" and nothing more. If Jesus (pbuh) was being prepared and conditioned for this sacrifice from the beginning of time, then why did he not mention it to this man? Even when this man pressed him for more, Jesus only told him that to be ***"PERFECT"*** he only needs to sell his belongings. He made no mention whatsoever of his crucifixion, an original sin, or a redemption. Would this not be quite sadistic of Jesus (pbuh) if Paul's claims are true ***"for by the works of the law shall <u>no</u> flesh be justified"***?

If Jesus' (pbuh) whole mission in life was to die on the cross in atonement for the "sin of Adam," and if this was the founding reason why he was sent, would we not be justified in expecting him to spend night and day drumming this into the minds of his followers? Should we not expect him to speak of nothing else? Should we not expect him to spend night and day preaching that the commandments shall soon be thrown out the window (Galatians 3:13) and faith in his upcoming crucifixion shall be the only thing required of them? (Romans 3:28). Should we not expect Jesus (pbuh) to echo the teachings of Paul who claims Jesus (pbuh) was preaching these things to him in "visions"? Should we not expect Jesus (pbuh) to tell everyone he meets "The commandments are worthless. I shall be dying on the cross soon. Believe in my sacrifice and you shall be saved"? Is this not dictated by plain logic?

Notice how Paul claims that "*NO*" flesh shall be justified by the works of the law. "NO" means "None." Paul makes no exceptions whatsoever here. What this means is that even the young man who Jesus told to "keep the commandments" and to sell his belongings can not be justified by simply following these commands of Jesus (pbuh). Did Jesus (pbuh) then forget to remind this young man that he can not be justified by following Jesus' command, keeping the commandments, and selling his belongings? Also remember our comments about the prophets of God. Are they all going to hell?

Does any Christian today place the same emphasis on the commandments of their "Lord" Jesus (pbuh) that the Bible states he did, and died doing? No! Christianity has now been "spiritualized" by Paul, and the path to heaven is now through a single trivial belief that Jesus (pbuh) himself never even mentioned, while the commands of Jesus have now been totally ignored.

7) If a man were to steal from my home in New York City, and the police were to capture him. If I were to then say: *"I am a very jealous man! I want you to not only place this man in jail, but all of his kinfolk in Ohio, Kansas, California, and China are to be placed in jail with him. I want the child which is in his pregnant wife's womb to also be condemned to life imprisonment as well as all his future generation till the end of time, which are all to live and die in jail."* Would this be called heavenly justice? Should I then be called the most just man on earth? When Paul alleges that God holds all of humanity responsible for the single sin of one man (Romans 5:12), is this justice? Is this our perception of God?

Continuing our example, if I were to come after about forty years, after many of these people had already died in prison, and were to claim that I was now ready to be merciful

but that I could not simply forgive and forget but must take my five year old sinless child and have someone whip him, kick him, spit on him, humiliate him, and then kill him in the most gruesome, humiliating, and drawn-out way I know how in front of many people and only when he was in heaven could I forgive them, would this be the ultimate show of mercy? Think about these allegation which are presented against God almighty by Paul.

8) Jesus (pbuh) contradicts Paul, the inventor of the notions of original sin and redemption, by telling us that in order to be "Perfect" a man need *only "keep the commandments (of Moses)"* and *"sell all that thou hast and give to the poor"* (Matthew 19:16-21). Having done this Jesus (pbuh) would consider a man "***PERFECT***." Now the question arises: If I am "perfect" then what does my faith yet lack? Answer: Nothing! There is no need for the belief in the original sin or the crucifixion. This is exactly the teachings of the apostle Barnabas (the teacher and benefactor of Paul, who Paul later looked down upon) in his Gospel as well as the teachings of the Muslim's Qur'an.

9) In every religion of mankind there are believers and sinners. Each religion also has guidelines for the transition from the domain of a sinner to the domain of the believer. For instance, in Judaism, the guideline for this transition is the commandments of Moses (pbuh). Any Jew found respecting these commandments is regarded by them a believer. Similarly, Paul alleges that the guideline for this transition is the *"faith of Jesus Christ"* (Galatians 2:16). What does Paul mean by this?

*He obviously does not mean the belief in the trinity since, as we have already seen (see details below), the trinity was not invented by his church until long after his death and is nowhere to be found in the Bible.

*He also does not mean by the *"faith of Jesus Christ"* the faith that Jesus (pbuh), according to the Bible, practiced and taught his followers to practice, which is the law of Moses (pbuh) since in this same verse he casually sweeps the law of Moses and Jesus (pbut) under the carpet with the words: *"a man is not justified by the works of the law."*

*Does Paul then mean by the words the *"faith of Jesus Christ"* the belief in his miracles, his true prophethood, and his piety and sinless nature? No! Because this definition would make Muslims Christians too! Does any Christian claim that Muslims are devout Christians and deserving of salvation? No!

*What then does Paul mean? What he means is what his Church has been preaching for close to two thousand years now: To believe that a sinless Jesus died on the cross in atonement for the original sin Adam which we have all inherited. In other words, if you have "faith" in the "original sin" and the "atonement" then you will be "saved." YOU NEED NOTHING ELSE! But Jesus (pbuh) himself did not believe this. This can be clearly demonstrated by reading Matthew 9:13 where Jesus said: ***"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."*** The Jews were admonishing Jesus (pbuh) for eating with sinners. Jesus' (pbuh) reply clearly divided his people into "sinners" and "righteous" people. The righteous are clearly free from the original sin. Jesus (pbuh) was not calling them because they had already been saved. He was only calling the "sinners." *But Jesus had not been crucified yet!* He also *never* mentioned either a crucifixion or an atonement to them. So these people are described by Jesus (pbuh) himself as righteous without their having believed in the original sin or the atonement! This observation is further reinforced by reading Matthew 19:16-21. Did Jesus (pbuh) intend to teach his followers one thing during his lifetime and then come back in "visions" to Paul and teach them to totally disregard everything he had taught them after his death? Not according to him. Jesus (pbuh) said: Matthew 5:17-19: ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, TILL HEAVEN AND EARTH PASS, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but***

whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Also notice Jesus' words ***"I will have mercy, and not sacrifice."***

10) Paul himself is not even sure WHO is responsible for the "original sin" he invented and claimed we have inherited. He tells us in Romans that Adam ALONE was responsible: Romans 5:12: ***"Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"*** and also 1 Corinthians 15:22: ***"For as in Adam all die, even so in Christ shall all be made alive."*** However, in 1 Timothy 2:14 Paul tells us something completely different. He claims that Adam was NOT deceived (he was not the transgressor), rather, Eve alone was deceived and was the transgressor: ***"And Adam was NOT deceived, but the woman (Eve) being deceived was in the transgression."*** Unless we are willing to continually keep coming up with new "abstract" and "hidden" meanings for practically every single verse of the Bible, then it becomes quite clear to an unbiased mind that Paul was making these things up as he went along.

11) In the Qur'an we are told that Adam (pbuh) did indeed repent ***"And Adam received from his Lord words (teaching him how to repent) and He relented toward him. Lo! He is the Relenting the Merciful"*** Al-Bakarah(2):37. So Adam (pbuh) received a revelation from God showing him how to repent and he did so. God almighty did not mandate a gruesome and torturous death for "His only begotten son" or anything else. He simply accepted Adam's repentance and relented. This is *true* mercy.

Christians are taught that to enter heaven they only need to believe in the single fact that Jesus (pbuh) died on the cross for their sins and become baptized. (However you define "baptized") Gods commandments are considered worthless (Romans 3:28). Christians are not ignorant people. However, they have all been taught to have two different standards of logic. One for the Bible and one for everything else. They would consider any similar claim from anyone else preposterous. If they were told that the United States Government was passing out free mansions, checks for 100 Million dollars and a guaranteed "good life" to all comers if they would only believe that previous Americans died to give them their freedom, then the person making this claim would be labeled a crazy man.

A Christian gentleman from Canada once quoted John 3:14-15 in an attempt to prove that Jesus (pbuh) died and was resurrected. The actual words are: ***"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.."***

Anyone who would simply read the above verses carefully will notice that they never mention either a "crucifixion" or a "resurrection." They also do not mention an "original sin" or an "atonement." They do not even mention a "Son of God." So, what do they say? They say exactly what Muslims say: That Jesus (pbuh) was not forsaken to the Jews, but was raised by God!

"And because of their saying (in boast): We killed the Messiah Jesus, son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but it was made to appear so to them, and those who differ therein are full of doubts. They have no

(certain) knowledge, except the following of conjecture. For surely; they killed him not. But Allah raised him up unto Himself, and Allah is All-Powerful, All-Wise" The Qur'an, Al-Nissa(4):157-158.

This is what the "Gospel of Barnabas" says too. If you were to read the Gospel of Barnabas (see chapter 11), you would find that when Jesus (pbuh) was allegedly crucified, all of the faithful were weeping in the streets and they began to have serious doubts about his truthfulness and his true prophethood. They said *"Jesus told us that he would not die until just before the end of time. Now he has been crucified by his enemies. Was he a liar?"* (by the way, Muslims also believe that Jesus, pbuh, will return to earth just before the end of time and will guide mankind to the final message of God. The message of Islam). The same Gospel then goes on to describe how Jesus (pbuh) returned a few days later with four angels to the house of his mother Mary (pbuh) and was seen by the apostles. He described how God had saved him from the hands of the Jews, and had made it so that Judas resembled him and was taken in his place. He told them that those who believe in him must believe that everything he had preached to them was true. If they believed that he was raised by God and not forsaken to the Jews to be crucified, then they would have eternal life. Is this not what the verses say? Please read chapters 5.10, and 12.

It is amazing how people allow others to tell them what is and isn't a genuine Gospel without asking for any proof whatsoever. The Gospel of Barnabas is not the only Gospel which confirms most of the teachings of the Qur'an. There is also "The Shepherd of Hermas." In 1922, a third century papyrus manuscript of "The Shepherd" surfaced, and once again it confirmed the teachings of the Qur'an, and once again, this Gospel was destroyed and hidden from the masses. During the first centuries AD., both of these books were considered authentic and canonical and preached as the true word of God.

1.2.4: "Worship Me!"

You say that: *"What makes Jesus stand out from all other religious figures is the nature of His claims about Himself. He claims the prerogatives of God, the rightful object of a person's supreme allegiance, and receives with out censure the worship and obedience of those who believe."* Let us study the validity of this claim:

Muslims believe that a Muslim is rewarded for every single hardship he endures during his lifetime and that each hardship endured is used by God almighty to erase a previous sin by this individual. Even something so simple as a pin prick is counted to this end. How much greater the reward for a man who endured paralysis. His reward may very likely be the forgiveness of all of his sins. If Christianity believes that forgiving sins is a sign of divineness then what are we to say about the many millions of people in the Christian clergy who accept people's "confessions" and "forgive" their sins? Are they all the offspring of God and part of the trinity? Do they call God on the telephone and ask His permission to forgive each individual or do they have "the power to forgive sins"?

In "The Five Gospels," written by 24 Christian scholars from some of the most prominent US and Canadian Universities around today, we read on page 44: *"Stories of Jesus curing a paralytic are found in all four narrative gospels, The Johannine version (John 5:1-9) differs substantially...The controversy interrupts the story of the cure- which reads smoothly if one omits vv. 5b-10 (Mark 2)- and it is absent in the parallel of John...Scholars usually conclude, on the basis of this evidence, that Mark has inserted the dispute into what was originally a simple healing story...If the words are to be attributed to Jesus, v. 10 may represent a bold new claim on Jesus' part that gives the authority to forgive sins to all human beings...The early church was in the process of claiming for itself the right to forgive sins and so would have been inclined to claim that it's authorization came directly from Jesus."*

We have already spoken about the term "Son of God" and it's true meaning as understood by the people of that time. What we want is a claim by Jesus himself where he says "Worship me" just as God almighty says for instance in Isaiah 66:23 ***"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come <u>to worship before me, saith the LORD</u>."*** Show us where Jesus (pbuh) does the same.

Once again, the claim in John 8:56-59 ***"before Abraham was born, I am"*** is not the same as *"worship me!"* The fact that Jesus (pbuh) was present before Abraham (pbuh) is not the same as him saying "worship me!" What then would we say about Solomon (pbuh) (Proverbs 8:22-31) and Melchizedec (Hebrews 7:3), who were present not only before Abraham (pbuh), but also before all of creation? With regard to your comparison of "I am" in the verse of Exodus with that of John, please note that just because the English translation of these verses is performed such that they become the same English words does not mean that the <u>original</u> words are the same. The first is the GREEK word eimi {i-mee'}, while the second is the HEBREW word hayah {haw-yaw}. While both can be translated into English to mean the same thing, they are in actuality two distinctly different words. <u>The exact same Greek word</u> is translated as ***"It is I"*** in Matthew 14:27 and as simply ***"I"*** in Matthew 26:22 ...etc. Notice how people are driven in a chosen direction of faith through selective translation? Also remember that Jesus (pbuh) did not speak GREEK. Show us his actual words.

Is it so hard to bring us <u>one</u> clear verse like the above verse of Isaiah 66:23 wherein Jesus (pbuh) also says "worship me!"? Why must we infer? If he is God or the Son of God then this is *<u>his right</u>*. The Bible should be overflowing with verses where Jesus commands his followers to worship him, where God commands mankind to worship his son, where God threatens those who do not worship His son, and so forth. The Bible is overflowing with verses like this from God about Himself, and from Jesus (pbuh) about God, but there are none from Jesus (pbuh) about *himself*. Why is it necessary for God almighty to ask for people to worship Him while Jesus (pbuh) is not required to do the same?

With regard to John 9:38 ***"Lord. I believe, and he worshipped him."*** and Matthew 28:17 ***"they saw him, they worshipped him."*** Please note that the word translated as ***"worshipped"*** in both verses is the GREEK word proskuneo {pros-ku-neh'-o} which literally means (and I quote): *"to kiss, like a dog licking his masters hand."* Go back and check the Strong's concordance for this word. Is the act of kissing someone's hand the same as worshipping him? Once again, selective translation.

The whole episode of "Doubting Thomas" is also now recognized as a later "insertion." Not by Muslims, but by the West's own erudite Christian scholars. "The Five Gospels" mark this passage as being a complete fabrication and not the word of Jesus (pbuh). Look it up.

You say: *"Does Jesus say, "I am God"? No."* I am glad we agree. *"...because that would have been misunderstood. Jesus is not the Father (as it would have been thought), Jesus is the Son."* What?, are you claiming that Jesus is incapable when telling his disciples "worship the Father" to add the words "...and the Son"? Are you claiming that the people he is talking to are incapable of comprehending that one is the father and one is the son? Would you have us believe that his twelve apostles were so dense that they could not comprehend the difference between a "father" and a "son"? Are there no words in his language to say "I am not God but His son, worship *<u>both</u>* of us"? When you claim that Jesus (pbuh) died on the cross, do you misunderstand this to mean that God the "Father" is the one who died on the cross?

With regard to the miracles of Jesus being proof of his Godhead please read my comments about other prophets and their miracles (Chapter 2.2.3).

What you appear to be trying to say is that the fact that Jesus never told anyone to worship him nor claimed to be God but left it up to them to surmise by themselves is proof that he wanted them to worship him??? God must ask for worship, but Jesus (pbuh) receives it *"without censure"* without asking for it??

With regard to the opening verses of John, they have already been dealt with in detail.

Jesus (pbuh) never in his lifetime told anyone to worship him. It was others who did that. Quite the contrary, whenever Jesus (pbuh) spoke of worship, he always attributed it to God and never himself: ***"Thou shalt worship the Lord thy God, and <u>him</u> only shalt thou serve"*** Luke 4:8. Notice the words: "Him <u>ONLY</u>." Jesus did not say "US only," or "Him and I only." How could he possibly make it more clear than that? What abstract

meaning are we now going to concoct for this verse to show that what Jesus "really" meant was "worship both of us."

The problem with many apologists is that they "interpret" the words "he" and "him" to mean "we" and "us" when it suits them, and to mean "he" and "him" only when it suits them. In cases such as Luke 4:8, they claim that "him" *really* means "us." But in cases where God "begets" Jesus, or where God "sacrifices" Jesus, "him" and "he" is God *alone* and does not mean "us" and "we." Notice the trend ?

Want more ? ***"Jesus saith unto her, ... worship the Father"*** John 4:2. ***"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship HIM"*** John 4:23. Notice: "worship the FATHER," not "worship the father AND THE SON." Also notice: "worship HIM" not "worship US." ***"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*** Matthew 7:21. ***"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."*** Matthew 22:37.

In the Bible we find many verses to this effect: Exodus 34:14 ***"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God."*** Psalms 81:9 ***"There shall no strange god be in thee; neither shalt thou worship any strange god."*** Deuteronomy 6:4 ***"Hear, O Israel: The LORD our God is one LORD."***

Well, what shall we then say to those who say: "I do not believe in a 'Trinity' but I do believe that Jesus was a god, or the son of God" (believe me, some people have actually said this)? Actually, this is refuted quite simply: If Jesus (pbuh) was a god then there are at least <u>two</u> gods, and this contradicts many verses to the contrary in the Bible (the ones we have just mentioned, e.g. Isaiah 43:10-11). We shall soon see how it was exactly this problem which forced the followers of Paul to later concoct the "Trinity" doctrine in order to validate their claims of "Son of God."

If Jesus is one face of a "trinity" and the trinity is <u>one</u> god not many, and Jesus died on the cross, then this "<u>one</u>" god (the "trinity") is the one alleged to have died on the cross. It also follows that if Jesus and God are "one and the same" (definition of the trinity) then anyone who sees Jesus has seen God, however, John 1:18 says ***"No man hath seen God at any time."*** When people love God ***"with all thy mind"*** they can't help but keep coming back to the same conclusion: That God almighty is the only god anywhere. That He has no physical (begotten/sired...etc.) sons. That Jesus (pbuh) was only an elect messenger of God, and that to enter heaven one must only ***"keep the commandments."*** This is exactly the message of the Qur'an, and this is the true inspiration of God.

"Many will say to me (Jesus) in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22

1.2.5: Historical origin of the "trinity" myth

You say: *"Most "proofs" against the traditional teachings of Christianity consist of pitting one passage of Scripture against another."* Should it not be impossible to *"pit one verse of the Bible against another"?* Should the verses of the Bible not be consistent? Should they not reinforce each other rather that refute each other? What kind of logic is this? Your own Bible bears witness that a "false witness" will always result in discrepancy (Mark 14:56). *"...and almost always taking such passages out of context."* Go back to such verses as ***"I and my father are one"*** and see whether Muslims or the church quote the Bible out of context? Show us where our previous comments have taken Biblical verses out of context. Is it Muslims or the church who are constantly trying to explain the verses of the Bible through abstract meanings? If the Bible had remained 100% the word of God then it would be impossible for it's verses to contradict each other, however, if mankind has been taking liberties with the words of God then the verses will indeed contradict themselves: ***"Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would have surely found therein much discrepancy."*** The Qur'an, Al-Nissa(4):82. Why not apply the same test to the Bible?

"The Christian message about Jesus revolves around three facts: the incarnation, the crucifixion, and the resurrection." Have we now totally given up on such matters as the "trinity," the "original sin," the "atonement," and so forth...? We have already disproved all of these. *"Prove from the Bible or otherwise that any one of these three things are not true, and like a three-legged stool the truth of the message would collapse."* Is your "stool" still standing, or can Christianity still stand without a "trinity" a "divine son of God," an "original sin" and an "atonement." If you would like, you can find many serious discrepancies in the narration of the crucifixion and many other matters in Ahmed Deedat's books "The Choice," and "Crucifixion or Cruci-fiction," as well as his many other publications (you may get a sample from chapter 3.2).

Someone may now say: "If the trinity was not revealed by God almighty or Jesus (pbuh) then why does Christianity believe in it?" The answer lies in the council of Nicaea of 325 CE.

In *"The New Catholic Encyclopedia"* (with all it's seals of approval), 1967, p.295, we get a glimpse of how the concept of the trinity was not introduced into Christianity until close to four hundred years after Jesus (pbuh): *".......It is difficult in the second half of the 20th century to offer a clear, objective and straightforward account of the revelation, doctrinal evolution, and theological elaboration of the Mystery of the trinity. Trinitarian discussion, Roman Catholic as well as other, present a somewhat unsteady silhouette. Two things have happened. There is the recognition on the part of exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian assimilated into Christian life and thought"* (emphasis added). **Jesus (pbuh), John, Matthew, Luke, Mark, all of the apostles, and even Paul, were completely unaware of any "trinity."**

So what did exactly happen in this fourth century CE? Let us ask Mr. David F. Wright, a senior lecturer in Ecclesiastical History at the University of Edinburough. Mr. Wright has published a detailed account of the development of the doctrine of the "trinity." In *"Eerdman's Handbook to the History of Christianity,"* in the chapter on "Councils and Creeds," we read: *"...Arius was a senior presbyter in charge of Baucalis, one of the twelve 'parishes' of Alexandria. He was a persuasive preacher, with a following of clergy and ascetics, and even circulated his teaching in popular verse and songs. Around 318 CE, he clashed with Bishop Alexander. Arius claimed that Father alone was really God; the Son was essentially different from his father. He did not possess by nature or right any of the divine qualities of immortality, sovereignty, perfect wisdom, goodness, and purity. He did not exist before he was begotten by the father. The father produced him as a creature. Yet as the creator of the rest of creation, the son existed 'apart from time before all things'. Nevertheless, he did not share in the being of God the Father and did not know him perfectly."* We are told in this book that before the third century CE the "three" were separate in Christian belief and each had his or it's own status.

Terullian, a lawyer and presbyter of the third-century Church in Carthage, was the first to use the word "Trinity" when he put forth the theory that the Son and the Spirit participate in the being of God, but all are of one being of substance with the Father.

About this time, two separate events were about to lead up to the official recognition of the church by the Roman empire. On the one hand, Emperor Constantine, the pagan emperor of the Romans, had a son named Crispus. Crispus was a handsome, charismatic, and brave young man who was the popular hero of the Roman people. His popularity grew to such an extent that he began to pose a serious threat to the rule of his own father, Constantine. Therefore, Constantine had him killed. The people were outraged, so in order to cover his tracks, Constantine placed the blame for the death of Crispus on his son's step mother and had her killed too. The people were now thrown into a great fury. Constantine had just made a bad situation much worse. He decided to seek forgiveness in the temple, but was told that no forgiveness could be granted for such an action. Finally he resorted to the church. They told him that forgiveness could be his through repentance. Thus, Constantine found salvation in the church. He now began to look to the church for support in shoring up his rule of the Roman empire.

On the Christian front, controversy over the matter of the Trinity had just blown up in 318 between two church men from Alexandria, Arius, the deacon, and Alexander, his bishop. Now Emperor Constantine stepped into the fray. In 325 CE, the pagan Roman Emperor Constantine was faced with two serious controversies that divided his Christian subjects: The observance of the Passover on Easter Sunday, and the concept of the trinity. Emperor Constantine realized that a unified church was necessary for a strong kingdom. When negotiations failed to settle the dispute, the emperor called the *"Council of Nicaea"* in order to resolve these, and other matters. The council met and voted on whether Jesus (pbuh) was God or not. They effectively voted Jesus into the position of God with an amendment condemning all Christians who believed in the unity of God. There is even extensive proof that most of those who signed this decree did not actually believe in it or understand it but thought it politically expedient to do so. Neo-Platonic philosophy was the means by which this newly defined doctrine of "Trinity" was

formulated. One of the attendees, Apuleius, wrote *"I pass over in silence,"* explaining that *"those sublime and Platonic doctrines understood by very few of the pious, and absolutely unknown to every one of the profane."* The vast majority of the others signed under political pressure consoling themselves with such words as *"the soul is nothing worse for a little ink."* They then approved the doctrine of *homoousious* meaning: of **"CO-EQUALITY, CO-ETERNITY, AND CONSUBSTANTIALITY"** of the second person of the trinity with the Father. The doctrine became known as the *Creed of Nicaea*.

The matter was far from settled, however, despite high hopes for such on the part of Constantine, Arius and the new bishop of Alexandria, a man named Athanasius, began arguing over the matter even as the Nicene Creed was being signed; "Arianism" became a catch-word from that time onward for anyone who didn't hold to the newly defined doctrine of the Trinity. Athanasius, the bishop who is popularly credited for having formulated this doctrine, confessed that the more he wrote on the matter, the more his thoughts recoiled upon themselves and the less capable he was of clearly expressing his thoughts regarding it. After the Council of Chalcedon in 451, debate on the matter was no longer tolerated; to speak out against the Trinity was now considered blasphemy and earned stiff sentences that ranged from mutilation to death. Christians now turned on Christians, maiming and slaughtering thousand because of a difference of belief.

Worship of the Roman sun-god was very popular during this period. Emperor Constantine (who presided over the council of Nicaea) was popularly considered to be the manifestation of the Roman sun-god. For this reason, in order to please Constantine, the Trinitarian church:

-Defined Christmas to be on the 25th of December, the birthday of the Roman Sun-god

-Moved the Christian Sabbath from Saturday to the Roman Sun-day (*Dies Soli*), the holy day of the sun-god Apollo (see chapter 3)

-Borrowed the emblem of the Roman Sun God, the cross of light, to be the emblem of Christianity. Before this, the official symbol of Christianity was that of a fish, a symbol of the last supper (see chapter 3)

-Incorporated most of the rituals performed on the Sun-God's birthday into their own celebrations.

Constantine was determined that the masses not think that he had forced these bishops to sign against their will, so he resorted to a miracle of God: Stacks of somewhere between 270 and 4,000 Gospels (one copy of all available Gospels at the time) were placed underneath the conference table and the door to the room was locked. The Bishops were told to pray earnestly all night, and the next morning "miraculously" only the Gospels acceptable to Athanasius (The Trinitarian Bishop of Alexandria) were found stacked above the table. The rest were burned.

Arius was quickly condemned and then excommunicated. He was reinstated, but was poisoned and killed by the Trinitarian Bishop, Athanasius, in 336 CE. The Trinitarian Church called his death "a miracle." Athanasius's treachery was discovered by a council appointed by Costanatine and he was condemned for Arius's murder.

Constantine had made it an imperial law to accept the *Creed of Nicaea*. He was a pagan emperor and at the time cared little if such a doctrine contradicted the teachings of Jesus (pbuh) and the centuries of prophets of God before him who had suffered severe hardship in order to preach a monotheistic god to their people as can be seen in the Old

Testament to this day. He just wanted to pacify and unite his "sheep." Ironically, Constantine embraced the beliefs of the Arians, was baptized on his death bed in 337 by an Arian priest and died shortly thereafter. In other words, he died a believer in the divine unity and teachings of the Arians and not the new Trinitarian beliefs of the Pauline sect.

This "triune God" theory was not a novel concept but one that was in vogue during the early Christian era. There was:

1) The Egyptian triad of Ramses II, Amon-Ra, and Nut.
2) The Egyptian triad of Horus, Osiris, and Isis.
3) The Palmyra triad of moon god, Lord of the Heavens, and sun god.
4) The Babylonian triad of Ishtar, Sin, and Shamash.
5) The Mahayana Buddhist triune of transformation body, enjoyment body, and truth body.
6) The Hindu triad (Trimurti) of Brahma, Vishnu, and Shiva.

...and so forth.

However, it is popularly recognized that the "trinity" which had the most profound effect in defining the Christian "trinity" was the philosophy of the Greek philosopher, Plato. His philosophy was based on a threefold distinction of: The First Cause, the Reason or *Logos*, and the Soul or Spirit of the Universe. Edward Gibbon, considered one of the greatest English historians, and the author of "Decline and Fall of the Roman Empire," generally considered a masterpiece of both history and literature writes in this book:

"..His poetical imagination sometimes fixed and animated these metaphysical abstractions; the three archical or original principles with each other by the mysterious and ineffable generation; and the Logos was particularly considered under the more accessible character of the Son of an eternal Father, and the Creator and Governor of the world." Gibbon, "Decline and fall of the Roman Empire," II, p. 9.

Even the practice of promoting men to the status of gods was common among the Gentiles at the time. Julius Caesar, for instance, was acknowledged by the Ephesians to be *"a god made manifest and a common Savior of all human life."* In the end, both the Greeks and the Romans acknowledged Caesar as a god. His statue was set up in a temple in Rome with the inscription: *"To the unconquerable god."* Another man who was elevated by the Gentiles to the status of a god was Augustus Caesar. He was acknowledged as a god and the *"divine Savior of the World."* Emperor Constantine was also popularly believed to be the human embodiment of the Roman Sun-god. And on and on. Is it inconceivable that such people, after hearing of Jesus' (pbuh) many miracles, of his raising of the dead, of his healing of the blind, would consider elevating him to the status of a god? These were simple people who had become accustomed to countless man-gods, and Jesus (pbuh) had become a legend among them even during his lifetime. No wonder it did not take them long to make him a god after his departure. In the Gospel of Barnabas, Jesus himself indeed foretold that mankind would make him a god and severely condemned those who would dare to do so (see chapter 13). The Bible itself bears witness to the fact that these Gentiles were all too willing to promote not just Jesus (pbuh), but even the apostles of Jesus to the position of gods (see Acts 14:1-14).

Moreover, the concept of resurrection was also not a novel one. The Greeks, like many other pagans, worshipped the earth and associated it's fertility with the fertility of woman. Many earth-mother goddesses arose out of this belief, such as Aphrodite, Hera, and so on. With this earth-mother goddess came the concept of a man-god who personified the vegetation cycle and often the sun cycle. In the case of Osirus, Baal, and Cronus, he also represented a deceased king worshipped as divine. This man-god was always assumed to

have been born on the ***25th of December*** so as to correspond to the winter solstice (time of year when the sun is "born"). Forty days later, or about the time of Easter, he had to be ***slain***, laid in a ***tomb***, and ***resurrected*** after three days so that his ***blood could be shed upon the earth*** in order to maintain or restore the fertility of the earth and in order to provide ***salvation*** for his worshipers. This was a sign to the believers that they too would enjoy eternal life. This man-god was usually called the "Soter" (***Savior***). This "Soter" sometimes stood alone, but usually was *"The third, the savior"* or *"The savior who is third."* This man-god would be defeated and usually torn into pieces and his enemy would prevail. At this time, life would appear to have been sucked out of the earth. There would then come a third being who would bring back the dead god, or himself be the dead god restored. He would defeat the enemy. This matter will be dealt with in more detail in chapter three (for more also see *"Islam and Christianity in the modern world,"* by Dr. Muhammad Ansari, and *"Bible myths and their parallels in other religions"* by T. W. Doane, and *"The history of Christianity in the Light of Modern Knowledge; a collective work,"* Blackie & son limited, 1929).

Does any of this sound at all familiar? Is it just an amazing coincidence that Paul's "New covenant" which he preached to these pagan Gentiles was almost a carbon copy of their established beliefs, or did God intentionally mold His religion after the departure of Jesus (pbuh) in order to closely resemble that of the pagan Gentiles? Remember Paul's own words: ***"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"*** Romans 3:7.

Even though the "Trinity" was formulated in the council of Nicaea, still, the concept of "Jesus was God," or the "incarnation" (mentioned above by Mr. J.) was not formulated until after the councils of Ephesus in 431, and the council of Chalcedone in 451:

"...the Catholics trembled on the edge of a precipice, where it was impossible to recede, dangerous to stand, dreadful to fall; and the manifold inconveniences of their creed were aggravated by the sublime character of their theology. They hesitated to pronounce that God Himself, the second person of an equal and cosubstantial trinity, was manifested in the flesh; that a being who pervades the universe, had been confined in the womb of Mary; that His eternal duration had been marked by the days, and months, and years, of human existence; that the Almighty had been scourged and crucified; that His impassable essence had felt pain and anguish; that His omniscience was not exempt from ignorance; and that the source of life and immortality expired on Mount Cavary. These alarming consequences were affirmed with the unblushing simplicity of Apollinans, Bishop of Laodicia, and one of luminaries of the church." Gibbon, "Decline and Fall of the Roman Empire," VI, p. 10.

Groliers encyclopedia under the heading of "Incarnation" informs us that *"Incarnation denotes the embodiment of a deity in human form. The idea occurs frequently in mythology. In ancient times, certain people, especially kings and priests, were often believed to be divinities. In Hinduism, Vishnu is believed to have taken nine incarnations, or Avatars. For Christians, the incarnation is a central dogma referring to the belief that the eternal son of God, the second person of the Trinity, became man in the person of Jesus Christ. The incarnation was defined as a doctrine only after long struggles by early church councils. The Council of Nicaea (325) defined the deity of Christ against Arianism; the Council of Constantinople (381) defined the full humanity of the incarnate Christ against Apollinarianism; the Council of Ephesus (431) defined the unity of Christ's person against Nestorianism; and the Council of Chalcedon (451) defined the two natures of Christ, divine and human, against Eutyches."*

Notice that it took the Church close to five hundred years after the departure of Jesus to build up, justify, and finally ratify the "incarnation." Also notice that the apostles, their children, and their children's children for tens of generations were too ignorant to recognize the existence of an "incarnation." Jesus' (pbuh) very first and very closest followers were too ignorant to recognize this "truth." (for more on this topic, please read chapter 5.11)

It is not surprising then, that this doctrine of incarnation is not mentioned in the New Testament. Once again, the one verse which validates this claim, 1 Timothy 3:16, is again recognized as a later forgery which was foisted upon Jesus (pbuh) fully <u>six centuries</u> after his departure:

"This strong expression might be justified by the language of St. Paul (I TIM. 3.16), but we are deceived by our modern Bibles. The word "o" (which) was altered to "theos" (God) at Constantinople in the beginning of the 6th century: the true reading, which is visible in the Latin and Syriac version, still exists in the reasoning of the Greek, as well as the Latin fathers; and this fraud, with that of the three witnesses of St. John, is admirably detected by Sir Isaac Newton."(emphasis added) Gibbon, "Decline and Fall of the Roman Empire," VI, p. 10.

Notice how, shortly after the "incarnation" was officially approved, it was recognized that the Bible needed to be "corrected" and "clarified" so that the reader could see the "incarnation" clearly.

Even the holy "Easter" holiday is a pagan innovation unknown to Jesus (pbuh) and his apostles. The name "Easter" is derived from the pagan spring festival of the Anglo-Saxon goddess of light and spring "Eostre." Many folk customs associated with Easter (for example, Easter eggs) are of pagan origin also. Her festival was celebrated on the vernal equinox (March 21st), and so too is the Christian "Easter." It was celebrated to commemorate spring and the sun regaining it's strength. Once again, the "Son" Jesus (pbuh), very coincidentally, regains his power and comes to life at the same time (see chapter three for more).

After the council of Nicea, 325AD., the following proud proclamation was made: *"We also send you good news concerning the unanimous consent of all, in reference to the celebration of the most solemn feast of Easter; for the difference has also been made up by the assistance of your prayers; so that all the brethren of the east, who formerly celebrated this festival at the same time as the Jews, will in future conform to the Romans and to us and to all who have of old observed our manner of celebrating Easter."* For much, much more on the topic of the pagan influence on today's "Christianity," please read the books "Islam and Christianity in the modern world," by Dr. Muhammad Ansari, and "Bible myths and their parallels in other religions" by T. W. Doane.

As mentioned above, the very first Christians were all devout Jews. These first followers of Jesus (including the apostles themselves) followed the same religion which Moses (pbuh) and his followers had followed for centuries before them. They knew of no "new covenant" or annulments of the commandments of Moses (pbuh). They had been taught by Jesus (pbuh) that his religion was an affirmation of the religion of the Jews and a continuation of it. *"The first <u>fifteen</u> Bishops of Jerusalem,"* writes Gibbon, *"were all circumcised Jews; and the congregation over which they presided united the Law of Moses with the Doctrine of Christ."* Gibbon, "Decline and fall of the Roman Empire," II, p. 119.

Also remember the words of Professor Robert Alley: *"....The (Biblical) passages where Jesus talks about the Son of God are later additions.... what the church said about him. Such a claim of deity for himself would not have been consistent with his entire lifestyle as we can reconstruct. For the first three decades after Jesus' death Christianity continued as a sect within Judaism. The first three decades of the existence of the church were within the synagogue. That would have been beyond belief if they (the followers) had boldly proclaimed the deity of Jesus."* (This would also have been beyond belief if they had preached the total cancellation and destruction of the law of Moses, as Paul did)

Toland observes: *"We know already to what degree imposture and credulity went hand in hand in the primitive times of the Christian Church, the last being as ready to receive as the first was to forge books, This evil grew afterwards not only greater when the Monks were the sole transcribers and the sole keepers of all books good or bad, but in process of time it became almost absolutely impossible to distinguish history from fable, or truth from error as to the beginning and original monuments of Christianity. How immediate successors of the Apostles could so grossly confound the genuine teaching of their masters with such as were falsely attributed to them? Or since they were in the dark about these matters so early how came such as followed them by a better light? And observing that such Apocryphal books were often put upon the same footing with the canonical books by the Fathers, and the first cited as Divine Scriptures no less than the last, or sometimes, when such as we reckon divine were disallowed by them. I propose these two other questions: Why all the books cited genuine by Clement of Alexander. Origen. Tertullian and the rest of such writers should not be accounted equally authentic? And what stress should he laid on the testimony of those Fathers who not only contradict one another but are also often inconsistent with themselves in their relations of the very same facts?"*(emphasis added). The Nazarenes, John Toland, pp. 73.

Jesus (pbuh) himself did indeed foretell of this most tragic situation in the verse of John 16:2-4 ***"They shall put you out of the synagogues: yea, the time comes, that whosoever kills you will think that he does God service And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.."***

Well then, why did the masses in the centuries after this not revolt and renew the original teaching of Jesus (pbuh)? Because the Bible was made the property of the privileged few. No one was allowed to read it, nor to translate it into other languages. When these privileged few came into power in what would later be called by the West "The Dark Ages," the Bible was hoarded by these men and they were claimed to be the only ones who could understand it's teachings. The first authoritative English translation of the Bible was completed by Mr. William Tyndale, popularly considered a master of both the Hebrew and Greek languages. The King James Bible was based upon his translation. He was forced into exile in 1524 and later condemned and burned to death as a heretic in 1536 for the vile and blasphemous deed of translating the Bible into English.

With the rule of the church came the great "Inquisitions." The Inquisitions were a medieval church court instituted to seek out and prosecute heretics. Notoriously harsh in its procedures, the Inquisition was defended during the rule of the church by appeal to biblical practices and to the church father Saint Augustine himself (354-430 AD), the great luminary of the church, who had interpreted Luke 14:23 as endorsing the use of *force* against heretics in order to convert them. Mr. Tom Harpur observes *"The horrors*

of the Crusades and the notorious Inquisitions are all but a small part of this tragic tale."

Okay, but surely of those who had access to the Bible there must have been some who would have revealed these matters. As it happens, there were. Sadly, they were all put to death or tortured until they recanted their views. Their books were also burned. For instance, Isaac de la Peyere was one of many scholars to notice many serious discrepancies in the Bible and to write about them openly. His book was banned and burned. He was arrested and informed that in order to be released he would have to recant his views to the Pope. He did. There are countless such examples for those who would simply research their history books.

The Trinitarian church's campaign of death and torture for all Christians refusing to compromise their beliefs continued for many centuries after the creation of the trinity in 325 CE. Many brilliant scholars and leaders of the Unitarian Christians were condemned, tortured, and even burned alive in a very slow and drawn-out manner. Only some of these men are: Origen (185-254 CE), Lucian (died 312 CE), Arius (250-336 CE), Michael Servetus (1511-1553 CE), Francis David (1510-1579 CE), Lelio Francesco Sozini (1525-1562 CE), Fausto Paolo Sozini (1539-1604 CE), John Biddle (1615-1662 CE)... and on and on.

This wholesale condemnation became so bad that it was not sufficient to condemn individuals any more, but rather, whole nations were condemned and killed. An example is the Holy decree of 15th of February 1568 which condemned <u>all of the inhabitants of the Netherlands</u> to death as heretics. Three million men women and children where sentenced to the scaffold in three lines by the benevolent Trinitarian church. Why does no one cry "Holocaust" for these poor people?

John Lothrop Motly's *"Rise of the Dutch Republic"* indicates: *"Upon the 15th of February 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of King Philip II of Spain, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution. . . Three millions of people, men, women and children, were sentenced to the scaffold in three lines. Under the new decree, the executions certainly did not slacken. Men in the highest and the humblest positions were daily and hourly dragged to the stake. Alva, in a single letter to Philip II, coolly estimates the number of executions which were to take place immediately after the expiration of Holy Week at "eight hundred heads."*

Toland asks in his book *The Nazarenes*: *"Since the Nazarenes and Ebonites (Unitarian Christians) are by all the Church historians unanimously acknowledged to have been the first Christians, or those who believe in Christ among the Jews with which, his own people, he lived and died, they having been the witness of his actions, and <u>of whom were all the apostles</u>, considering this, I say how it is possible for them to be the first of all others (for they were made to be the first heretics), who should form wrong conceptions of the doctrines and designs of Jesus? And how came the Gentiles who believed on him after his death by the preaching of persons that <u>never knew him</u> to have truer notions of these things, or whence they could have their information but from the believing Jews?"* (emphasis added).

Only today when true religious freedom, scientific knowledge, and geological discoveries have come together in the study of the Bible and other ancient documents

have Christians started to see the truth. An example of this can be found in the British newspaper the "Daily News" 25/6/84 under the heading *"Shock survey of Anglican Bishops"* We read that a British television poll of 31 of the 39 Anglican Bishops of England found 19 to believe that it is not necessary for Christians to believe that Jesus (pbuh) is God, but only "His supreme agent" (his messenger) as taught by Muslims for 1400 years now and testified to by Jesus (pbuh) himself in John 17:3 ***"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."***

1.2.6: The systematic destruction of the law of Jesus

Jesus (pbuh) was a very devout Jew. No Jew could ever raise a finger to him and say why do you not observe the Sabbath? Why do you eat pork? Indeed, it is the apostles of Jesus and not Jesus himself who are depicted in the NT as violating the law. Jesus (pbuh) departed never having eaten pork, never having violated the Sabbath, divorce was disallowed except in adultery during his lifetime. He followed the law of Moses to the letter. However, Paul's dreams have now legalized for all Christians that which Jesus (according to the Bible) *died believing in*. You will not find a single priest or evangelist who tells his Christian followers "to enter heaven, only keep the commandments" (as his "Lord" did). The vast majority of Christians today do not refrain from eating pork nor do they observe the Sabbath as their "Lord" did, and died doing. There are so many differences between Christians today and Jesus and his actions. Christians in general follow the commandments of Paul and others who are given the power to totally cancel out all of the commandments of both Moses and Jesus, and no Christian has any reservations whatsoever. Christianity is literally built around the premise that disciples of disciples, have the power to cancel the commandments of their prophets and even the law practiced by the alleged son of God himself.

Let us look at this matter a little closer. Jesus (pbuh) considered pigs such filthy and disgusting animals that not only did he never taste their flesh (incidentally, Muslims also live out their lives never having tasted a single swine), but he literally considered them so lowly that they were only fit as garbage dumps for devils. In Matthew 8:31-32 we read ***"So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.."*** However, shortly after Jesus' departure, Peter is alleged to have had a dream and then made lawful all of the creatures of the earth (Acts 11:5-10). In one tragic moment, Jesus' lifetime of restraint was casually swept under the carpet.

Jesus (pbuh) never in his lifetime changed a single commandment from the law of Moses (pbuh). He departed leaving his followers with the following words: Matthew 5:17-19 ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, <u>TILL HEAVEN AND EARTH PASS</u>, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."***

Paul's dreams, however, have broken commandments right and left. There is so much of what Jesus (pbuh) did during his lifetime that his followers have now totally neglected, not because Jesus (pbuh) told them to break the commandments, but because Paul would later tell them to break them upon the authority of the "visions" he was receiving.

So, what we have concluded from the current view of Jesus' master plan is the following:

1) Jesus (pbuh) lived among his people for thirty three years showing them many miracles and teaching them to keep the commandments of Moses, to observe the Sabbath, to refrain from eating pork, to circumcise their children, to fast with the Jews and so forth. He did not do this with his words alone but gave them an example *in his own actions*. Whenever he spoke about his miracles he claimed that he did them through *"the*

finger of God" and so forth and that he *"can of mine own self do nothing."* Whenever he spoke of worship he would say "worship the father" and not "worship me," "worship the trinity," or "worship us." He also never said "I am a god." The term "Son of God" was used by his people for many millennia before him to describe a devout servant of God and applied in the Bible to many prophets before him and even to common people. Further, God was understood by the people of his time to be the "Father" of all those who love him.

2) For three centuries after the departure of Jesus (pbuh), his apostles and their followers (excluding Paul and his followers) continued the tradition of Jesus (pbuh) as faithful Jews and followers of the law of Moses (pbuh). They practiced their worship in the synagogues of the Jews, and for all intents and purposes were indistinguishable for all other Jews except for the fact that they affirmed that Jesus (pbuh) was the promised Messiah, which many Jews did not (and still do not) accept. None of these people, not even Paul, had ever heard of a "trinity." Jesus (pbuh) decided not to reveal his (and God's) "true" nature until three centuries after his departure. He decided that three centuries after Jesus' departure it would be time to come to the church and give them divine "inspiration" to "insert" verses in the Bible validating the "trinity." These "inspired" revelations from Jesus are documented by Christian historians to have been continuing at least up till the fifteenth century CE (see above). Jesus also "inspired" them to utterly destroy all Gospels written before this fourth century which did not teach this "true" nature of Jesus as being God. He further "inspired" the church to utterly destroy all ancient manuscripts written in the original Aramaic or Hebrew language of Jesus (pbuh) and the apostles. He "inspired" them that the Greek and Latin manuscripts would be amply sufficient. And finally, he "inspired" them to launch a massive campaign of "inquiry" to "cleanse" the earth of all remaining Unitarian Christians or convert them.

3) When Jesus (pbuh) departed, his followers continued to faithfully follow his example and observe the laws of Moses. Now Paul comes along and persecutes the followers of Jesus every way he knows how. He admits that: ***"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it"*** Galatians 1:13. Now Jesus (pbuh) decides to bypass his apostles and go directly to the worst persecutor of his followers on earth in a "vision" and give him knowledge not available to the apostles. Paul now reveals that God holds all of mankind responsible for the sin of Adam (Romans 5:11-19, 1 Corinthians 15:22). God himself, however, claims long before Paul was ever born that ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin"*** Deuteronomy 24:16. and ***"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son"*** Ezekiel 18:20....etc.

4) Paul further revealed that Jesus came to him in "visions" and told him to nullify the commandments of God which he had spent thirty three years on earth upholding and teaching his followers to observe, and that these commandments ***"decayeth,"*** were ready to ***"vanish away,"*** and were a ***"curse"*** upon us. The only requirement in order to enter heaven, according to Paul, is to believe in the original sin and the atonement. No actual work is necessary. This one belief is the only necessary and sufficient condition. However, Jesus departed not only never having violated the law of Moses but also having told his people that ***"till heaven and earth pass"*** whoever would dare to do so would be called ***"the least in the kingdom of God."*** Jesus (pbuh) was claimed to have been conditioned and prepared for "the atonement" from the beginning of time, however, whenever he was asked about the path to heaven he not only never mentioned any atonement but only (repeatedly) told his followers to ***"keep the commandments."*** Even when pressed for the path to *perfection* he only told his followers to sell their belongings.

5) Jesus never in his life saw fit to write a single inspired word. However, after he died, he started appearing to countless people in their dreams and visions and commanding them to write in his name and guiding their words. He did not see fit to guide their hands from writing conflicting versions of the same story (see chapter 3) since these contradictions were intended to strengthen a Christian's faith.

6) Since the only course to salvation is to accept the sacrifice of Jesus (pbuh) and the law of Moses is worthless, therefore, God did not see fit to allow those born before Jesus (pbuh) including countless previous prophets to enter heaven, but rather allowed them to remain stained with the sin of Adam and gave them a very strict and disciplined law that was totally useless and could never relieve them of this hereditary stain. Only those after Jesus (pbuh) will receive true salvation (Romans 3:28...etc.).

1.2.7 Christianity's True Founder, Paul, Admits Fabrication

Muslims do not claim that Jesus' true disciples corrupted the Bible, but that others claiming to act in their names did so later on. This is attested to by the fact that the Trinitarian church felt it necessary to totally obliterate all Gospels written before 325 AD when they officially introduced the "trinity" to the world. This is why we find such serious contradictions in even the most basic of it's teachings. For example, we are told that Saul of Tarsus (St. Paul) is the author of the majority of the books of the New Testament. He is claimed to be the author of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Phillippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews. We would expect such a pivotal character in the Bible and the author of the majority of the New Testament books to be able to keep his stories straight at least in such fundamental matters as how he became a Christian and was "saved." However, we can find in the Bible a sworn affidavit by Paul that he is guilty of fabrication. Sound incredible? Let us have a look:

If we read Acts 9:19-29 and Acts 26:19-21, we will find that Paul is supposed to have ***"seen the Lord in the way"*** and accepted Christianity after being a staunch enemy of Christians and having become famous for his severe persecution of them. Barnabas (one of the apostles of Jesus) then supposedly vouched for him with the other apostles and convinced them to accept him. Paul then went with <u>all of the apostles</u> on a preaching campaign in and out of Jerusalem and all of Judaea preaching <u>*boldly*</u> to it's people. Paul then appointed himself the twelfth apostle of Jesus (in place of Judas who had the devil in him) as seen in his own books Romans 1:1, 1 Corinthians 1:1 ..etc..

The verses mentioned are:

Acts 9:19-29: ***"And when he (Paul) had received meat, he was strengthened. Then was Saul (Paul) certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him."***

Acts 26:19-21 ***"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God,***

and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me."

Contradicted by:
Galatians 1:15-23 ***"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."***

With regard to the first two passages, Reverend Dr. Davies in "The First Christian," p. 26-32 says*: "These assertions are not inconsistent with each other, but are damaging for another reason,: they are contradicted by Paul himself in his letter to the Galatians (Chapters 1 and 2)."* Rev. Davies draws attention to Paul's oath***: "Now concerning the things which I write to you, indeed, before God I do not lie,"*** which makes his account a sworn affidavit. He goes on to say: *"To the story in Acts, this contradiction is disastrous. There never was a teaching campaign at Jerusalem and through all of the county of Judea (Acts 26:20). If Paul was unknown to the Judean communities as he says, then he had undertaken no mission among them. In fact he had never joined the Judean movement or even attempted to join it. He only saw Cephas, and Jesus' brother James. Even of the other apostles, not to mention more ordinary believers, 'I saw none' he admits. Instead of his having gone **'in and out of Jerusalem, preaching boldly in the name of the Lord'** the Jerusalem community had not even known that he was there. **'They only heard'** he tells us **'that he who once persecuted us now makes the faith of which he made havoc'**; but they never heard him preach it in Judea."* Rev. Davies concludes that *"..if there is any portion of the New Testament that is authentic, it is Paul's letter to the Galatians. If we cannot rely upon this letter, we can rely upon nothing and may as well close our inquiry. But the fact is that we can rely upon it. The letter to the Galatians is from Paul himself and by every test is genuine."*

According to the narration in Acts, Paul saw his alleged vision. "Straightway" he began preaching in the synagogues of Damascus. He built up a reputation through his bold preaching that amazed the masses. He confounded the Jews of Damascus. Many days later, the Jews tried to kill him so he escaped to Jerusalem. He met Barnabas who introduced him to the apostles for the first time. They were all terrified of Paul, but Barnabas convinced them to accept him. Now Paul and all of the apostles went on a preaching campaign in and out of Jerusalem speaking boldly in the name of Jesus.

However, according to the narration in Galatians, Paul saw his alleged vision. "Immediately" he did NOT confer with "flesh and blood" nor did he go to Jerusalem to see the apostles, but rather he traveled to Arabia then back to Damascus. He mentions no preaching in any of these places. After at least three years he goes to Jerusalem for the first time and meets only Peter and James and no other apostles. He stays with them for fifteen days but, once again, he mentions no preaching campaign either with all of the apostles, with some of them, or alone. He also has never been here in the past nor performed a preaching campaign here in the past since he is unknown by face to them and they have "heard only" of his claimed conversion.

Some of the contradictions are:

1) Galatians claims that after his alleged vision, Paul ***"Immediately"*** spoke to ***"no flesh and blood"*** but rather traveled to Arabia and then to Damascus. So he did not ***"straightway,"*** if at all, preach boldly in Damascus as claimed by Acts (How long would it take to travel from Damascus to Arabia to Damascus? Could he go and come back "straightway"?).
2) According to Galatians, Paul did not go to Jerusalem where the apostles were. Rather, he went to Arabia then to Damascus. Now, after at least THREE YEARS (not many days), he goes to Jerusalem. It explicitly states that ***"Neither went I up to Jerusalem to them which were apostles."*** So this is claimed to be his FIRST visit to Jerusalem after his claimed vision. This FIRST visit is claimed to have occurred at least THREE YEARS after Paul's alleged vision. However, Acts claims that MANY DAYS after his vision he traveled to Jerusalem and performed a bold preaching campaign with all the apostles. Acts also mentions no intermediate journey to Arabia.
3) According to Galatians, upon Paul's arrival in Jerusalem he met Peter and James and no other apostles. He can not have met any apostles in Jerusalem before this because he claims that immediately after his vision ***"Neither went I up to Jerusalem to them which were apostles"*** Rather, it claims that he FIRST went to Jerusalem at least ***"three years"*** after his claimed vision. On the other hand, Acts claims that the first time he met the apostles was many days after his claimed vision at which time he met ALL of the apostles. This too is obviously his first meeting with them since they all feared him. Notice the words ***"they were ALL afraid of him."*** This would not be the case if Peter and James had already met him since even if they had never mentioned him to the other apostles, still, at the very least they themselves (Peter and James) would not fear him. Also notice that it was only Barnabas who stood up for him and not Barnabas, Peter, and James.
4) Galatians claims that after Paul's first visit to Jerusalem all the apostles feared him but then Barnabas convinced them to accept him and they ALL went hand in hand ***"in and out of Jerusalem"*** preaching ***"boldly"*** to the Jews. However, Acts claims that his first visit to Jerusalem was after THREE YEARS and upon this FIRST visit he met ONLY Peter and James. He is not claimed to have gone with Peter and James on a preaching campaign in and out of Jerusalem, nor could he have done so in the past with ALL of the apostles since if he had done so he would not have been ***"unknown by face to the churches of Judea,"*** they would also not have ***"heard***

only" of his conversion but would have witnessed his bold campaign with all of the apostles with their own eyes.

If the author of the majority of the books of the New Testament can not even keep the narration of own "salvation" straight then how are we expected to believe him in such critical matters as the "true" meanings of Jesus' words, or other matters?

Strange as it may seem, there is a logical explanation for the above contradictions. This explanation is given by Paul himself. He says: ***"For if the truth of God has more abounded through my lie unto his glory; why yet am I also judged as a sinner?"*** Romans 3:7. So Paul is telling his followers that it is necessary for a good Christian to "lie unto God's glory" in order for God's truth to "abound." Truth and morality will never be sufficient to completely establish God's "truth." He is protesting to us that we should not label him a "sinner" merely because he lied unto God's glory. If he had not lied unto God's glory then God's truth would never have been established so fully. Sound logical?

The careful reader will notice many other holes in the story of Paul's alleged "conversion." For instance, in Acts 22:9 Paul claims that when he spoke to Jesus (pbuh), those traveling with him ***"saw the light,"*** but ***"they heard <u>not</u> the voice."*** While in Acts 9:7 those who were with Paul are claimed to have ***"stood speechless, <u>hearing</u> a voice, but seeing no man."*** Don't take my word for it, by all means ***"prove all things."*** The teachings of Christianity as they are known today are built upon the claims of Paul, the author of the majority of the books of the New Testament. He is trusted blindly because he claims to have seen Jesus (pbuh) in a heavenly vision, to have been vouched for by the apostle Barnabas, to have met and been accepted by all of the apostles, to have preached with all the apostles *boldly* in the name of Jesus throughout the land of Judaea, and as a result of this to have endured severe hardship and persecution. However, anyone who would simply *read* their Bible will find that Paul himself swears in the name of God almighty that this is a fabrication because Judaea had never even seen his face and had "heard only" of his alleged conversion. Further, he never met any of the apostles save Peter and James. Even with all of this Christians insist on interpreting the words of Jesus within the context of Paul's teachings.

There are so many more similar examples of how Paul openly and blatantly made major changes to the religion of Jesus that flagrantly contradicted both the teachings of Jesus and his apostles. Another example can be seen in the following analysis: God almighty commands in Genesis 17:10-14: ***"This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh***

of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." So God himself is telling us that His covenant can only be had through circumcision. The significance of circumcision was also noted by Biblical scholars as being not merely an external act: *"This was His own sign and seal that Israel was a chosen people. Through it a man's life was linked with great fellowship whose dignity was it's high consciousness that it must fulfill the purpose of God"* (Interpreter's Bible, p. 613).

Circumcision was considered of such *critical* importance to Jewish faith that they would even violate the Sabbath to circumcise their children if the eighth day fell on the Sabbath. John 7:22 ***"and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?"*** Jesus himself was circumcised on the eighth day just like all faithful Jews: Luke 2:21: ***"And when eight days were accomplished for the circumcising of the child, his name was called JESUS."*** After the departure of Jesus, circumcision became an issue of personal conflict between the apostle Peter who insisted upon it (preach to Jews only) and Paul who wanted to do away with it (preach to non-Jews also). Galatians 2:7: ***"I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised."*** Paul then goes into great details about how the apostles were wrong and he was right and how even Barnabas followed in their "hypocrisy" and it was necessary for him to show the apostles the truth (in the King James Version, the actual word used by Paul in Galatians 2:13 is diplomatically translated as "dissimulation.." However, in the Revised Standard Version of the Bible which was compiled from more ancient manuscripts than the KJV, the word Paul used is honestly translated as "hypocrisy").

Paul now mentions James (James the Son of Thunder, James the Just), Peter (the Rock), and Barnabas (Paul's teacher and protector) in the following manner: Galatians 2:14 ***"I saw that they walked not uprightly according to the truth of the gospel."*** So now it becomes apparent from Paul's words that, in addition to all the above, the apostles were also <u>misguided</u>. It would have been interesting to have heard for instance Barnabas' version of these matters had he been chosen as the "majority author" of the Bible rather than Paul. According to many similar passages, it seems that the apostles were constantly in need of Paul's guidance to recognize the truth. To get Barnabas' version of these matters, his opinion of Paul, as well as what really happened at the cross look for "The Gospel of Barnabas," ISBN 0089295-133-1, at your local library, or obtain your copy from one of the addresses listed at the back of this book.

It is interesting to note that Paul himself was not even sure about his own "visions." In 2 Corinthians 12:1-5 we read: ***"It is expedient for me to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such an one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth;***

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.." So Paul did not know if the man in his "visions" was "in the body" or "out of the body." Paul's vision also contained "unspeakable words" which were "not lawful for a man to utter."

If I told you that I had seen someone in a "vision," had heard ***"unspeakable words that are not lawful to utter"*** in this vision, had been commanded by this person to ***"lie unto God's glory,"*** and had been told to nullify the commandments which Jesus (pbuh) had upheld his whole life, who would you say this described? Who had I seen?

The Qur'an says: ***"And if it be said unto them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil was inviting them to the torture of the fire?"*** The Qur'an, Lukman(31):21.

What is wrong with this picture? Even if we were to disregard Paul's sworn admission of fabrication and were to accept the established beliefs of Paul's inspiration and faultlessness (a very big "if"), then we are still left with the following picture:

Paul, a man who according to his own admission "beyond measure" severely persecuted countless Christians "slaughtered" them, and also "wasted" the church (Galatians 1:13-15, Acts 8:1-3, Acts 9:1-2, Acts 9:41, Acts 6:5.. etc.), a man who never met Jesus face to face, underwent a "miraculous" conversion from a persecutor and killer of Christians into a more perfect teacher of Christianity than the apostles themselves. He was singled out by Jesus' ghost to receive a "vision" which was denied the apostles who had accompanied Jesus (pbuh) during his lifetime (Galatians 1:10-12). Paul had acquired such a terrible reputation as a persecutor of Christians that no one was willing to accept his claims of conversion. It was only the intervention of Barnabas, who's words obviously carried a great deal of weight with the apostles, which allowed the apostles to grudgingly accept him. Barnabas then traveled extensively with Paul building up his reputation among the Jews as a true convert. Once Paul acquired a reputation of his own, he had a falling out with Barnabas (Acts 15:39, Galatians 2:13). They parted company. Paul now claimed that Jesus (pbuh) wanted him to "relax" the law in order to make it a little more palatable for new converts, and this is when Paul began to make drastic changes to the law of Jesus (pbuh).

Paul decided that his "visions" were sufficient authority to contradict the teachings of the apostles and consider them hypocrites. Even Barnabas, the apostle who traveled with Paul teaching him and preaching to the Jews, who was willing to accept this persecutor of Christians claims of conversion at face value, and the man who single handedly convinced the apostles to accept this same persecutor of Christians is now considered by Paul a hypocrite and less able to understand the religion of Jesus (pbuh) than himself. Paul also believed that ***"...I labored more abundantly than they (the apostles) all"*** 1 Corinthians 15:10. So, the apostles of Jesus were such lazy layabouts that Paul was doing more work than all eleven of them. All of this even though the apostles spent countless years with Jesus (pbuh) learning directly from him while Paul, who has never met Jesus

in person, practically overnight transforms from a persecutor and killer of Christians and the apostles to a more perfect teacher of Christianity than the apostles themselves. It is quite lucky for us that Paul received this "vision," otherwise we might have been lead astray by the lazy, misguided, hypocritical apostles. For Barnabas' version of these matters, read "The Gospel of Barnabas."

Let us time out for a quick analyses of the above verses:

1) Paul according to his own admission ***"beyond measure"*** severely persecuted countless Christians, strove to ***"slaughter"*** them, and also ***"wasted"*** the church (Galatians 1:13-15, Acts 8:1-3, Acts 9:1-2, Acts 9:41, Acts 6:5.. etc.).
2) Paul receives ***"visions"*** and is saved (Acts 22:9, Acts 9:7...etc.)
3) Paul is not sure exactly what he saw in his visions.(2 Corinthians 12:1-5)
4) Paul's visions contained ***"unspeakable words that it is unlawful to utter."*** (2 Corinthians 12:1-5)
5) Paul tells us that the person in his visions was Jesus (pbuh). He declares that he received his teachings of "Christianity" from these visions and from no one else, not even the apostles. (Galatians 1:12).
6) Paul ***"lies"*** unto ***"God's Glory"*** in order that God's ***"truth"*** may ***"abound"***(Romans 3:7).
7) The apostles differ with Paul regarding the ***"truth"*** of the circumcision ordained by God and other matters.(1 Corinthians 7:19, Galatians 2:7...etc.).
8) The apostles, according to Paul, did not walk ***"uprightly"*** according to the ***"truth of the Gospel"*** and were lazy, misguided, hypocrites (1 Corinthians 15:10, Galatians 2:14, Galatians 2:13).
9) Most of the books of the New Testament are written by Paul himself. In them, Paul himself gives an unblushing pronouncement of how he was a vastly superior apostle of Jesus (pbuh) than the apostles who accompanied Jesus (pbuh) during his ministry and they all needed his guidance to see the "truth" of Jesus' message and how Jesus (pbuh) and the apostles appointed him the twelfth apostle..

Summary: If the truth of God needs lies unto God's Glory to establish it, and Paul himself admits to having lied unto God's Glory, and the apostles were not following this "truth" as close as Paul would have liked, then the apostles must not have been lying against God's glory enough for Paul's taste.

Regardless, it is well known that just prior to Paul's "miraculous" conversion and "heavenly vision" he had been extremely infatuated with a woman called Popea and had wished to marry her. Popea was the attractive but ambitious daughter of the high priest of the Jews. She possessed haughty beauty, and an intriguing mind. She liked Paul but rejected his offers of marriage. She went to Rome as an actress. She started on the stage and ended up in Emperor Nero's bed. She eventually married him and became the Empress of the Roman Empire. Paul, therefore, had good reason to hate both the Jews and the Romans. His "vision" coincided with Popea's rejection. (Jesus Prophet of Islam, Muhammad 'Ata ur-Rahim, p. 57).

These apostles that Paul looked down upon as lazy misguided hypocrites are the selfsame apostles who had accompanied Jesus (pbuh) during his lifetime, who taught all of mankind (including Paul himself) the teachings of Jesus (pbuh), and who endured the persecution of many (including Paul) to convey this message. The Pauline Church (the Roman Catholic church which later gave birth to other churches such as the Protestant church) was to later go on and concoct the doctrine of the trinity about three hundred years after the departure of Jesus, to severely condemn, persecute, and kill any Christians who did not convert to their own personal brand of Christianity, to have presided over the death of millions of Christians who did not adopt this belief. To have presided over the destruction of many hundreds of "unacceptable" Gospels (some sources claim thousands) some of which were written by the apostles themselves, and to have issued death warrants for all those found concealing them... and on and on.

Even with all of this, the Gospel of Barnabas has managed to escape this campaign of destruction of the Gospels and is available today. It confirms all that we have said and what the Qur'an has been saying for centuries. It also presents Barnabas' response to Paul's claims and his account of what truly happened at the cross and how Jesus (pbuh) was not forsaken by God to the Jews, but was raised by God, and Judas the traitor was made to look like Jesus (pbuh) and was taken in his place. Barnabas, of course, accompanied Jesus (pbuh) and was an eye-witness to his mission. Paul was not.

Getting back to our story... Paul had a falling out with the apostles and decided that ***"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"*** 1 Corinthians 7:19. Even though circumcision was held in an even higher regard than the Sabbath itself in the law of Moses and the ***"commandments of God,"*** still, Paul taught that it is possible to keep the commandments even if, contrary to the teachings of Jesus and the apostles, this foremost commandment of circumcision was abandoned.

In the end, Paul decided that <u>all</u> the commandments of God through Moses (pbuh) which Jesus (pbuh) had kept faithfully till the crucifixion and which the apostles had also kept were all worthless decaying and ready to vanish away and faith was all that was required, thereby completely nullifying everything his "Lord" Jesus had taught and practiced during his lifetime. Romans 3:28: ***"Therefore we conclude that a man is justified by faith without the deeds of the law."*** He decided that the laws of Moses (pbuh) (e.g. "thou shalt not steal, thou shalt not kill, ...etc.") which Jesus (pbuh) had taught the faithful during his lifetime were a "curse" upon them and no longer necessary, Galatians 3:13 ***"Christ hath redeemed us from the curse of the law."*** He then went about explaining the "true" meanings of the teachings of Jesus and Paul's preachings are what are now known as "Christianity."

Paul himself readily admits that he was both willing and able to recruit new converts by <u>*any*</u> means at his disposal: 1 Corinthians 9:20 ***"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law(Gentiles), as under the law, that I might gain them that are under the law"*** and 1 Corinthians 9:22: ***"...I am made***

all things to all men, that I might <u>by all means</u> save some" and 1 Corinthians 6:12: ***"...all things are lawful for me, but I will not be brought under the power of any."***

What are some of these "means" Paul used to "save some,"? Well, as we have seen, one of them is his admitted habit of <u>LYING AGAINST GOD'S GLORY</u> in order to propagate his doctrine. However, he believed that the truth "abounded" through his lies (Romans 3:7). Paul also openly admits that his teachings were not obtained from the apostles of Jesus, but from a vision of Jesus denied the apostles: Galatians 1:12 ***"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."*** Did Jesus (pbuh) come to Paul in a "vision" and command him to lie against God? Is God's light so week that it can only be advanced through Paul's lies? Are Paul's lies so "pious" as to advance God's glory in a manner that would be impossible through truth and light alone? Is this what Jesus (pbuh) was teaching him in his "visions"? Is this the religion of God?

Around the 25th of Sep. 1994 (I forget the exact day), a US newspaper ran an article about a man in California alleged to be the "Thrill" killer. He was accused of killing six people. During his trial he did something totally unexpected. He suddenly jumped up and said three words: "I am guilty." He had not consulted his lawyer and no one had expected this turn of events. Was he thrown in jail? No. Was he sentenced to the "chair."? No! Well what did happen? This admitted killer of six people was proclaimed to be mentally incompetent and his testimony could in no way benefit the prosecution. Does this sound like justice? Does this sound like logic? Paul himself admits that he had *<u>lied</u>*. He does not admit to just any lie but a lie *<u>against God's Glory</u>*. Is he condemned as a heretic? No. Is he called a blasphemer? No. Is he burned at the stake? No! He is called a "saint." Can any other Christian openly admit to having lied against God's Glory and get away with it? If a Christian were to jump up in church and shout at the top of his lungs "I have lied against God's Glory," would the congregation proudly parade him up and down the streets and call him a "saint"? Would they then burn their Bibles and ask for divine inspiration from him? Would they "interpret" his "lie" sixty different ways to make it a "good" and "pious" lie? Would they only interpret the words of Jesus (pbuh) through his words? Can you picture anyone in their right mind doing such a thing? Is this how we love God ***"with all our minds"***?

The great apostle of Jesus (pbuh), Barnabas (the defender and benefactor of Paul), in the opening statements of his Gospel has the following to say about Paul among others:

"True Gospel of Jesus, called Messiah, a new prophet sent by God to the world according to the description of Barnabas his apostle. Barnabas, apostle of Jesus the Nazarene, called Messiah, to all them that dwell upon the earth desire peace and consolation. Truly beloved, the great and wonderful God has in these past days visited us by His apostle Jesus (the) Messiah in great mercy of teaching and miracles, by reason whereof many, being deceived by Satan, under pretense of piety, are preaching most impious doctrine, calling Jesus the Son of God, repudiating the circumcision ordained by God forever, and permitting every unclean meat: among whom also Paul has been deceived, whereof I speak not without grief: for which cause I am writing the truth which I have <u>seen</u> and <u>heard</u>, in the fellowship that I have had with Jesus, in order that you may be saved, and not be deceived by Satan and perish in judgment of God. Therefore, beware of everyone that preaches to you a new doctrine contrary to that which I write, that you may be saved eternally. The great God be with you and guard you from Satan and from every evil. Amen."

Paul himself admits that there were those who were preaching a different Gospel than his own and were gaining converts. He does not name his adversaries, but we can read about his most noble adversaries in two places wherein Paul uses what Prof. Brandon

calls "very remarkable terms" to describe them. The first is Galatians 1:6-9. ***"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."***

The second is 2 Corinthians 11:3-6 ***"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."***

These opponents of Paul were clearly preaching ***"another Gospel"*** and ***"another Jesus,"*** they were also obviously operating among Paul's own target group and converting his converts. All of this even though their teachings did not exhibit the ***"simplicity"*** that Paul preached but required their followers to <u>*work*</u> for their salvation. However, Paul displays amazing restraint when referring to them by not lambasting them with the vehemence of speech which he is so capable nor questioning their authority. Rather, he gives a clue to their identity with the words: ***"...For I suppose I was not a whit behind the very chiefest apostles"*** and ***"we, or an angel from heaven,"*** and ***"unto another gospel: Which is not another."***

Christian scholars today unanimously agree that the very first Christians, including the apostles of Jesus (pbuh) were all Unitarians and that the trinity was not concocted until around the beginning of the fourth century. These Unitarians enjoyed a large following and spread throughout much of North Africa among other places. During this period, any Roman or Greek gentile who wanted to enter into Christianity pretty much was allowed to choose which "Christianity" he wanted. The one preached by Barnabas and the apostles which involved a strict and disciplined law of Moses (pbuh), or the much more simplistic "New covenant" of Paul which only required "faith in Jesus" and which was later made more appealing to them by the Pauline Church by incorporating a "Trinity" and other changes into it so that it would more closely resemble the Roman and Greek established beliefs of multiple Gods and father-Gods and son-Gods and Demi-Gods and Goddesses ...etc. Toland says in his book *The Nazarenes*: *"...amongst the Gentiles, so inveterate was the hatred of the Jews that their observing of anything, however reasonable or necessary, was sufficient motive for a Gentile convert to reject it."* If Paul wanted to convert these people, he would need to make Christianity a little more appealing to them, which he (and his church) did.

One of these first Unitarian Christians, Iranaeus (130-200 AD), a follower of the Gospels of Barnabas and the apostles, and one of the first Christians to be killed because of their adherence to the unity of God, has the following to say about such as Paul and his church: *"In order to amaze the simple and such as are ignorant of the Scriptures of Truth, they obtrude upon them an inexpressible multitude of apocryphal and spurious scriptures of their own devising"* (the Gospels in our possession today).

When the Pauline Church gained power and influence in Rome these Unitarian Christians were officially condemned, persecuted and killed. An attempt was made to

totally obliterate them and their books by forcing them to accept the trinity or else to be killed as heretics and by burning their Gospels. Over a million of these Unitarian Christians were then put to death because of their refusal to compromise their belief. In spite of this, their beliefs have survived even to this day. When Islam came with the call to one God and the belief in Jesus (pbuh) and his miracles, these Unitarian Christians were among the first people to recognize the word of God and accept Islam.

So thorough has Paul and his church been in totally eradicating all of the teachings of Jesus (pbuh) and his first apostles that very little has survived. Not even Jesus' (pbuh) preferred method of greeting his followers. From ancient times, the prophets of God including Moses, Joseph, David, Jesus, the angels of God and many others including God himself have made it their custom to greet the believers with the words "Peace be with you." This can be seen in such verses as Genesis 43:23, Judges 6:23, 1 Samuel 25:6, Numbers 6:26, 1 Samuel 1:17, Luke 24:36, John 20:19, John 20:26, and especially Luke 10:5: ***"And into whatsoever house ye enter, first say, Peace be to this house"*** to name a few. Can anyone guess what Muhammad (pbuh) taught his followers to say when greeting each other or departing from each other? You guessed it! "Assalam alaikum" or "Peace be unto you." Have you ever met a Christian who greets other Christians with the words of Jesus (pbuh): "Peace be unto you"?

So, what do the scholars have to say about Paul?:

Heinz Zahrnt calls Paul *"the corrupter of the Gospel of Jesus."* From "The Jesus Report," Johannes Lehman, p. 126.

Werde describes him as *"The second founder of Christianity."* He further says that due to Paul: *"...the discontinuity between the historical Jesus and the Christ of the Church became so great that any unity between them is scarcely recognizable"* . From "The Jesus Report," Johannes Lehman, p. 127.

Schonfield wrote: *"The Pauline heresy became the foundation of the Christian orthodoxy and the legitimate Church was disowned as heretical."* From "The Jesus Report," Johannes Lehman, p. 128.

Another Christian, Mr. Michael H. Hart, in his book *"The 100, a Ranking of the Most Influential Persons in History,"* places Muhammad (pbuh) in first place, next comes Paul, and Jesus (pbuh) after Paul. Like most other western scholars besides himself, he recognizes Paul as being more deserving of credit for "Christianity" than "Christ" himself.

Grolier's encyclopedia has the following to say under the heading "Christianity": *"After Jesus was crucified, his followers, strengthened by the conviction that he had risen from the dead and that they were filled with the power of the Holy Spirit, formed the first Christian community in Jerusalem. By the middle of the 1st century, missionaries were spreading the new religion among the peoples of Egypt, Syria, Anatolia, Greece, and*

Italy. Chief among these was Saint Paul, who laid the foundations of Christian theology and played a key role in the transformation of Christianity from a Jewish sect to a world religion. The original Christians, being Jews, observed the dietary and ritualistic laws of the Torah and required non-Jewish converts to do the same. Paul and others favored eliminating obligation, thus making Christianity more attractive to Gentiles."

"If by Christianity we understand faith in Christ as the heavenly Son of God, who did not belong to earthly humanity, but who lived in the divine likeness and glory, who came down from heaven to earth, who entered humanity and took upon himself a human form through a virgin, that he might make propitiation for men's sins by his own blood upon the cross, who was then awakened from death and raised to the right hand of God, as the Lord of his own people, who believe in him, who hears their prayers, guards and leads them, who will come again with the clouds of heaven to judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light so that they may become like His glorified body - if this is Christianity, then such Christianity was founded by St. Paul and not by our Lord" Dr. Arnold Meyer, Professor of Theology, Zurich University, *Jesus or Paul*, p. 122

As we can see, this information is not new. It has been well recognized and documented for centuries now. Even centuries ago, it was well known that most of what was claimed by the church could not be verified through the Bible. Thus, a shift was made from obtaining ones inspiration from the Bible to obtaining it from the "Bride of Jesus," the church. Fra Fulgentio, for instance, was once reprimanded by the Pope in a letter saying *"Preaching of the Scriptures is a suspicious thing. He who keeps close to the Scriptures will ruin the Catholic faith."* In his next letter he was more explicit: *"...which is a book if anyone keeps close to will quite destroy the Catholic faith." Tetradymus*, John Toland.

Many Christian evangelists would love dearly to provide salvation for their non-Christian neighbors. So much so that they can not understand how their neighbors can not see the clear and obvious love God holds for them such that He would actually sacrifice His only begotten son for them. In order to make this clear for their neighbors, they draw many analogies. For example, a Christian gentleman from Canada once sent our local Islamic center a six-page pamphlet with the goal of demonstrating the love of God to us. The pamphlet contained a short fictitious story wherein all of the players had Arab names. The story was about a fictitious Arab man who was very moral and upright. One day, his son committed a serious crime that deserved capital punishment. The authorities found evidence linking this crime to this man's house. When the authorities came, the father falsely admitted to the crime in order to spare his son. The pamphlet concluded that just as the father's love for his son made him sacrifice himself, in a similar manner, God Almighty's love for mankind drove him to sacrifice Jesus(pbuh).

Now, maybe it is just us, however, at the end of the story we were expecting the parallel to be that God almighty "the father" would now sacrifice Himself in order that Jesus "the son" would not have to die, just as the "Arab" father had sacrificed himself to save his son. Although we appreciated the consideration, still, we could not see the similarity between the two stories.

When a person is good and upright, that person may be willing to sacrifice themselves for the greater good or for a loved one. For example, if a mother sees her son in danger of being run over by a car, she may very likely run in front of the car in order to save her baby. If she raised the neighbor's child with her own and grew very attached to that child, then she might also be willing to sacrifice herself for the neighbor's child too. She might throw herself in front of the car for the neighbor's child as well. However, have you ever heard of a mother who, when she saw a car about to hit the neighbor's child, threw *HER SON* in front of the car so that the impact of her son's body smashing into the car's windshield would cause it to swerve away from the neighbor's child?

As the Bible says ***"prove all things, hold fast that which is good."*** 1 Thessalonians 5:21. ***"And thou shalt love the Lord thy God ... with all thy mind ... : this is the first commandment."*** Mark 12:30

We would like nothing more than to present much more supporting evidence of these matters, however, we must end somewhere. For a detailed historical account collected from the writings of the church itself, I strongly recommend the book "Jesus, A Prophet of Islam" by Muhammad `Ata ur-Rahim, and "Blood on the cross," by Ahmed Thomson. If you can not find these books at your local library then you may obtain a copy at one of the addresses listed at the back of this book.

For a book that is claimed to have remained 100% the inspired word of God, the sheer number of contradicting narrations boggles the mind (see chapter two). These matters have been well known and documented by Christian scholars for a long time now. It is the masses who don't know this. The information is out there for anyone who will simply look for it. The historical inconsistencies and scriptural contradictions are well recognized in this century and countless books have been written about them. However, their studies have always stopped short of the final step. People have generally believed that there is no way to retrieve the original teachings of Jesus (pbuh) after such extensive and continuous revision of the text of the Bible by the church over so many centuries as well as the Paulian Church's massive campaign of destruction of all Gospels not conforming to their personal beliefs. But where human intellect has failed, God has intervened. The Qur'an has been sent down by the same One who sent the Gospel. It contains the original, uncorrupted teachings of God. We invite all readers to study the Qur'an just as we have studied the Bible, and to make up their minds if our claims bear merit.

1.2.8 What is a "Trinity"?:

In the above historical analysis, we learned that in 325AD., the Trinitarian church approved the doctrine of *homoousious* meaning: of **"CO-EQUALITY, CO-ETERNITY, AND CONSUBSTANTIALITY"** of the second person of the trinity with the Father. The doctrine became known as the *Creed of Nicaea*. But they also went on to develop the doctrine of "blind faith." This is because those who developed the "Trinity" doctrine were unable to define it in any manner that could not be refuted by the unwavering Unitarians Christians through the Bible. In the beginning they tried to defend the "Trinity" through logic and the Bible. This continued for a long time until the Trinitarian church finally gave up on ever substantiating their claims through the Bible. So they demanded blind faith in their doctrines. Anyone who did not believe blindly and dared to question them would be branded a heretic and tortured or killed. We will provide only a small sampling of the verses of the Bible which refute this definition:

Co-equality:

Jesus and God can not be co-equal because the Bible says: John 14:28 ***"... my Father is greater than I."*** Obviously if God is greater than Jesus (pbuh) then they can not be equal. We also read: Mark 13:32 ***"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."*** If Jesus and God were equal then it follows that they will be equal in knowledge. But as we can see, God is greater in knowledge than Jesus (pbuh).

Co-eternity:

God is claimed to have "begotten" Jesus (pbuh). Jesus (pbuh) is claimed to be the "Son" of God. "Beget" is a verb which implies an action. No matter how you define what God actually did in order to "beget" Jesus (pbuh), any definition must require that God almighty performed some action and then Jesus (pbuh) came into being. Before God performed this action Jesus was not. After God performed this action Jesus came into being. Thus, not only is Jesus (pbuh) not eternal, since there was a time (before the "begetting") when he did not exist, but he can also never be co-eternal with God since God was in existence at a time when Jesus was not. This is very simple grade-school logic.

Co-substantiality:

First go back and read the comments on co-equality and co-eternity. Next, remember when Jesus died? (Mark 15:37, John 19:30). If God and Jesus are one substance then God died also. But then who was governing all of creation? Remember Luke 23:46: ***"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."***? If Jesus and God were one substance then Jesus (pbuh) would not need to send his spirit to God because it is part of God, who is also Jesus. Remember Matthew 26:39 ***"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"***? If Jesus and God were one substance then this ONE substance must only have ONE will. Remember Matthew 27:46 ***"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"***? If Jesus and God are one substance then how can ONE substance forsake itself?

Tom Harpur says: *"The idea of the Second Person of a Holy Trinity knowing what it is to be God-forsaken has only to be stated to be recognized as absurd" For Christ's Sake*, pp. 45.

Even explaining the supposed "Trinity" away as a "mystery" does not hold water. In 1 Corinthians 14:33 we read ***"For God is not the author of confusion."*** Thus, confusion can never be His very nature which composes Him.

Go to your local library and you will find countless books on this topic. *THIS* is why blind faith was demanded, and *THIS* is why millions of Christians were put to death by the church as heretics.

1.2.9 Conclusion:

What we have learned from all of this is that:

1) There is no mention of a "trinity" in the Bible by God, Jesus, Paul, or anyone else. The Pauline (Roman Catholic) church fabricated it around or after the fourth century CE and Biblical verses were then casually "inserted" into the Bible to validate this concept (such as 1 John 5:7 which all Bibles now discard). Jesus, Matthew, John, Luke, Mark and all of the apostles (even Paul) were completely unaware of any "trinity." Eminent Christian scholars (Yes, even Roman Catholics) today readily recognize this as a known *fact* in some of their own most *prominent* books and references. We have seen how the Bible does not contain a single verse validating the "trinity" and that the only reason Christians believe in it is because the Church has taken it upon itself to "explain" and "clarify" the Bible for them.

2) Since there is no trinity, therefore, if Jesus (pbuh) is a god then this requires that he be a *separate* god from God. This means that there must be at least <u>*two*</u> gods in existence, but this contradicts verse after verse after verse of the Bible, all of which constantly beat us over the head with the fact that there is only ONE god in existence (e.g. Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, etc.) and which is why verses verifying a "trinity" needed to be inserted in the first place.

3) Since Jesus (pbuh) can not be god, and he himself never claimed to be a god and never asked anyone to worship him but only "the father," therefore God almighty is the only one who must be worshipped (John 17:3, John 4:2, John 4:23, Matthew 7:21, Matthew 22:37..etc.).

4) The "original sin of Adam" which mankind is supposed to have inherited was a fabrication of Paul. It is explicitly refuted in the Bible in many places (e.g. Ezekiel 18:19-20, Deuteronomy 24:16, Jeremiah 31:29-30, Ezekiel 18:1-9).

5) Since Jesus (pbuh) can be neither a god or a son of God, and since the "original sin" is a fabrication not taught by Jesus (pbuh), therefore, the "atonement" is also exposed as a fabrication. In other words, if we do not bear the "original sin of Adam" then there is no need for Jesus (pbuh) or anyone else to atone for it. This is simple logic. You don't need the fire department if there is no fire.

6) Jesus (pbuh) never taught any of the above concepts to his followers. He only taught them to faithfully follow the religion of Moses (pbuh). Once we recognize the above concepts for the fabrications that they are, then we become ready to recognize Jesus' (pbuh) true message as a simple continuation of the religion of Moses (pbuh)(Matthew 5:17-18, Matthew 19:16-21). He was simply sent to rectify the Jewish religion, return it to the original message preached by Moses (pbuh), and discard the innovations and corruption which had been introduced into it by a handful of the unscrupulous.

7) Historical facts show how Jesus' (pbuh) message was directed at the Jews only. It was only corrupted after it was forced upon those it was never intended for, the Greeks and other gentiles.

8) Paul is the author of the majority of the books of the New Testament. The rest were fabricated by his followers and were not written by the apostles of Jesus (pbuh). The supporting evidence of these claims from these books themselves is overwhelming. The teaching of Paul in the Bible totally contradict the teachings of Jesus himself and include obvious discrepancies even in such fundamental matters as his (Paul's) conversion to

Christianity and his acceptance among the apostles. He openly admits in the Bible to having "lied against God's glory" (Romans 3:7), but the apologist are so bent on excusing him in his actions that even such a clear admission of guilt is "interpreted" as being a "good" and "constructive" lie against God's glory. His *admitted* blasphemy is elaborately "explained" to us as being a "good" and "righteous" blasphemy.

9) Countless Biblical scholars themselves admit that it was a common practice at the time to insert and remove verses of the Bible and even to claim that they were the words of Jesus (pbuh), God almighty, and others without any reservation whatsoever.

10) All of this was claimed by God in the Qur'an over 1400 years ago. It has only been independently verified by the West in this century.

11) All of this, in addition to the prophesies of Muhammad (pbuh) in the Bible (Chapter 6) and the previous evidence of distortion in the Bible continually verify the claim of the Qur'an that mankind had taken great liberties with God's scriptures and thus it was necessary for God to send down His final message, the message of Islam, in order to restore His original teachings sent down to His previous prophets including His elect prophet Jesus (pbuh).

"And if it be said unto them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil was inviting them to the torture of the fire?" The Qur'an, Lukman(31):21

"Allah coineth a similitude: A man in relation to whom are several partners quarreling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah, but most of them know not. Lo! you will die (O Muhammad) and Lo! they will die. Then lo! on the day of resurrection, before your lord will you dispute. And who does greater wrong than he who lies against Allah and denied the truth when it reached him? Is there not in hell an abode for the disbelievers? And whoso brings the truth and believes therein, such are the God-fearing. They shall have what they will of their Lord's bounty. That is the reward of those who excel in good. Allah will absolve them of the worst of what they did, and will award them their reward from the best of what they used to do. Will not Allah defend His servant? And they frighten you with those besides Him. He whom Allah sends astray, for him there is no guide. And him who Allah guides, for him there is no misleader. Is not Allah mighty, able to requite (the wrong)?" Al-Zumar(39):27-36

We leave you with the words of Jesus (pbuh):

"But in vain they do worship me, teaching for doctrines the commandments of men."

Matthew 15:9 and Mark 7:7

Chapter 2: Contradictions in the Bible

"Then woe to those who write the book with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby" The holy Qur'an Al-Bakarah(2):79

"And when there came to them a messenger from Allah, Confirming what was with them, a party of the people of the book threw away the book of Allah behind their backs as if (it had been something) they did not know" The holy Qur'an Al-Bakarah(2):101

2.1 Christian scholars recognize contradictions

(note: The following information was obtained from the writings of Shaik Ahmed Deedat as well as many other sources)

Let us start at the beginning. No Biblical scholar on this earth will claim that the Bible was written by Jesus himself. They all agree that the Bible was written after the departure of Jesus peace be upon him by his followers. Dr. W Graham Scroggie of the Moody Bible Institute, Chicago, one of the most prestigious Christian evangelical missions in the world says on page 17 of his book "It is Human, Yet Divine":

"..Yes, the Bible is human, although some out of zeal which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men...."

Another erudite Christian scholar, Kenneth Cragg, the Anglican Bishop of Jerusalem, says on page 277 of his book, "The Call of the Minaret":

"...Not so the New testament...There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history..."

Throughout this book you will find countless other similar quotations from some of Christendom's leading scholars. We will suffice with these for now.

Christians are, in general, good and decent people, and the stronger their convictions the more decent they are. This is attested to in the holy Qur'an: ***"...and nearest among them (men) in love to the believers wilt thou find those who say 'we are Christians': because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the messenger (Muhammad), thou wilt see their eyes overflowing with tears for they recognize the truth: They pray: 'Our lord! we believe; write us down among the witnesses'."***(5):82-83.

However, it has been the case throughout history that the most decent and honorable people are usually the most trusting. All biblical "versions" of the Bible prior to the revised version of 1881 were dependent upon the "ANCIENT COPIES" (those dating between five to six hundred years after Jesus). The revisers of the Revised Standard Version (RSV) 1952 were the first biblical scholars to have access to the "MOST ancient copies" which date fully three to four hundred years after Christ. It is only logical for us to concur that the closer a document is to the source the more authentic it is. Let us see what is the opinion of Christendom with regard to the most revised version of the Bible (revised in 1952 and then again in 1971):

"The finest version which has been produced in the present century" - (Church of England newspaper)

"A completely fresh translation by scholars of the highest eminence" - (Times literary supplement)

"The well loved characteristics of the authorized version combined with a new accuracy of translation" - (Life and Work)

"The most accurate and close rendering of the original" - (The Times)

The publishers themselves (Collins) mention on page 10 of their notes : *"This Bible (RSV) is the product of thirty two scholars assisted by an advisory committee representing fifty cooperating denominations"*

Let us see what these <u>thirty two</u> scholars of the highest eminence backed by <u>fifty</u> cooperating denominations have to say about the Authorized Version (AV), or as it is better known, the King James Version (KJV). In the preface of the RSV 1971 we find the following: *"...Yet the King James Version has GRAVE DEFECTS.."* They go on to note: *"...That these defects are SO MANY AND SO SERIOUS as to call for revision"*

The Jehovah's Witnesses in their "AWAKE" Magazine dated 8th September 1957 published the following headline: *"50,000 Errors in the Bible"* wherein they say *"..there are probably 50,000 errors in the Bible...errors which have crept into the Bible text...50,000 such serious errors..."* After all of this, however, they go on to say: *"...as a whole the Bible is accurate."* Let us have a look at only a very few of these errors.

In John 3:16 - AV(KJV) we read: ***"For God so loved the world, that he gave his only BEGOTTEN son, that whosoever believeth in him should not perish, but have everlasting life.."*** But this fabrication ***"BEGOTTEN"*** has been unceremoniously excised by the Bible revisers as per their findings in the MOST ANCIENT MANUSCRIPTS. However, the humanity did not have to wait 2000 years for this revelation. In 19:88-96 of the holy Qur'an we read: ***"They (the Christians) say 'Allah most gracious has begotten a son!'. Indeed you have put forth a thing most monstrous! The skies are ready to***

burst (at such a claim), and the earth to split asunder, and the mountains to fall down in utter ruin. That they should invoke a son to Allah most gracious. Not one of the beings in the heavens and the earth but must come to Allah most gracious as a servant. He has taken account of all of them and has numbered them all exactly. And every one of them will come to him singly on the day of judgment. On those who believe and work deeds of righteousness, will Allah most gracious bestow love."

In 1st Epistle of John 5:7 AV we find: ***"For there are three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, and these three are one."*** This verse is the closest approximation to what the Christians call the holy trinity. This cornerstone of the Christian faith has also been scrapped from the RSV by the same thirty two Christian scholars of the highest eminence backed by fifty cooperating denominations, once again all according to the MOST ANCIENT MANUSCRIPTS. And once again, we find that the holy Qur'an revealed this truth over fourteen hundred years ago: ***"O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and his word, which he bestowed upon Mary, and a spirit preceding from him so believe in Allah and his messengers. Say not "Three" desist It will be better for you for Allah is one God Glory be to him Far exalted is he above having a son. To him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs."***(4:171)

Prior to 1952 all versions of the Bible made mention of one of the most miraculous events associated with the prophet Jesus peace be upon him, that of his assention into heaven: ***"So then the lord Jesus, after he had spoken to them, was TAKEN UP INTO HEAVEN, and sat down at the right hand of God"*** (Mark 16:19), and once again in Luke: ***"While he blessed them, he parted from them, and was CARRIED UP INTO HEAVEN."*** (Luke 24:51). In the 1952 RSV Mark 16 ends at verse 8 and the rest is relegated in small print to a footnote. Similarly, in the second verse, the words ***"and was carried up into heaven"*** is replaced by a tiny "a" which also points to a small footnote containing these words. It is doubtful that any honest Christian will claim to believe that a footnote in the Bible is the word of God. However, not long after, two of the fifty denominational committees forced the publishers to reincorporate the interpolations into the "inspired" word of God in every new publication of the RSV after 1952. But why had these references been expunged in the first place? It is because the THIRTY TWO scholars of the HIGHEST EMINENCE backed by FIFTY cooperating denominations working from the MOST ANCIENT MANUSCRIPTS had found no mention of the assention at all.

Let us now time out and have a look at the alleged authors of the New Testament. We will note that every Gospel begins with the introduction "ACCORDING TO....." such as "The Gospel according to Saint Matthew," "The Gospel according to Saint Luke," "The Gospel according to Saint Mark," "The Gospel according to Saint John." The obvious conclusion for the average man on the street is that these people are known to be the authors of the books attributed to them. This, however is not the case. Why? Because not

one of the vaunted four thousand copies existent carries it's author's signature. It has just been assumed that they were the authors. Recent discoveries, however, refute this belief. Even the internal evidence proves that, for instance, Matthew did not write the Gospel attributed to him:

"...And as Jesus passed forth thence, HE (Jesus) saw a man, named Matthew, sitting at the receipt of custom: and HE (Jesus) saith unto HIM (Matthew), follow ME (Jesus) and HE (Matthew) arose, and followed HIM (Jesus)." (Matthew 9:9)

It does not take a rocket scientist to see that neither Jesus nor Matthew wrote this verse of "Matthew." Such evidence can be found in many places throughout the New Testament.

This observation is by no means limited to the New Testament. There is even proof that at least parts of Deuteronomy was neither written by God nor by Moses. This can be seen in Deuteronomy 34:5-10 where we read ***"So Moses....DIED... and he (God almighty) BURIED HIM (Moses)... He was 120 years old WHEN HE DIED... and there arose not a prophet SINCE in Israel like unto Moses...."*** Did Moses write his own obituary? Joshua also speaks in detail about his own death in Joshua 24:29-33. The evidence overwhelmingly supports the current belief that most of the books of the Bible were not written by their alleged authors.

The authors of the RSV by Collins say that the author of "Kings" is "Unknown." If they knew it to be the word of God they would have undoubtedly attributed it to him. Rather, they have chosen to honestly say "Author....Unknown." But if the author is unknown then why attribute it to God?? How can it then be claimed to have been "inspired"? Continuing, we read that the book of Isaiah is "Mainly credited to Isaiah. Parts may have been written by others." Ecclesiastics: "Author. Doubtful, but commonly assigned to Solomon." Ruth: "Author. Not definitely known, perhaps Samuel." and on and on.

As seen in chapter two, St. Paul and his church after him, were guilty of making wholesale changes to the religion of Jesus (pbuh) after his departure and were further responsible for mounting a massive campaign of death and torture of all Christians who refused to renounce the teachings of the apostles in favor of the Pauline doctrines. All but the Gospels acceptable to the Pauline faith were then systematically destroyed or re-written. In *History of Christianity in the Light of Modern Knowledge*, p.338, Rev. Charles Anderson Scott has the following to say: *"It is highly probable that not one of the Synoptic Gospels (Matthew, Mark, and Luke) was in existence in the form which we have it, prior to the death of Paul. And were the documents to be taken in strict order of chronology, the Pauline Epistles would come before the synoptic Gospels."*

This statement is further confirmed by Prof. Brandon: *"The earliest Christian writings that have been preserved for us are the letters of the apostle Paul"* S.G.F. Brandon, "Religions in Ancient History" p. 228.

In the latter part of the second century, Dionysius, Bishop of Corinth says: *"As the brethren desired me to write epistles(letters), I did so, and these the apostles of the devil have filled with tares (undesirable elements), exchanging some things and adding others, for whom there is a woe reserved. It is not therefore, a matter of wonder if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these."*

The Qur'an confirms this with the words: ***"Then woe to those who write the book (of Allah/God) with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby"*** The holy Qur'an Al-Bakarah(2):79

These "corrections" were by no means confined to the first centuries after Christ. In *History of Christianity in the light of Modern knowledge*, p.318, Sir Higgins says: *"It is impossible to deny that the Bendictine Monks of St. Maur, as far as Latin and Greek language went, were very learned and talented, as well as numerous body of men. In Cleland's 'Life of Lanfranc, Archbishop of Canterbury', is the following passage: 'Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the fathers, agreeably to the orthodox faith, secundum fidem orthodoxam."*

In other words, the Christian scriptures were re-written in order to conform to the doctrines of the eleventh and twelfth centuries and even the writings of the early church fathers were "corrected" so that the changes would not be discovered. Sir Higgins goes on to say: *"The same Protestant divine has this remarkable passage: 'Impartiality exacts from me the confession, that the orthodox have in some places altered the Gospels'."* The author then goes on to demonstrate how a massive effort was undertaken in Costantinople, Rome, Canterbury, and the Christian world in general in order to "correct" the Gospels and destroy all manuscripts before this period.

Theodore Zahan, illustrated the bitter conflicts within the established churches in *Articles of the Apostolic Creed*. He points out that the Roman Catholics accuse the Greek Orthodox Church of remodeling the text of the holy scriptures by additions and subtractions with both good as well as evil intentions. The Greek Orthodox, on the other hand, accuse the Roman Catholics of straying in many places very far away from the original text. In spite of their differences, they both join forces to condemn the non-conformist Christians of deviating from "the true way" and condemn them as heretics. The heretics in turn condemn the Catholics for having "recoined the truth like forgers". The author concludes "Do not facts support these accusations?"

St. Augustine himself, a man acknowledged and looked up to by both Protestants and Catholics alike, professed that there were secret doctrines in the Christian religion and that *"there were many things true in the Christian religion which it was not convenient*

for the vulgar to know, and that some things were false, but convenient for the vulgar to believe in them."

Even the epistles attributed to Paul were not written by him. After years of research, Catholics and Protestants alike agree that of the thirteen epistles attributed to Paul only seven are genuinely his. They are: Romans, 1, 2 Corintians, Galatians, Philipians, Pilemon, and 1 Thessalonians (Samual Sandmel, p.309).

Christian sect are not even agreed on the definition of what exactly is an "inspired" book of God. The Protestants are taught that there are 66 truly "inspired" books in the Bible, while the Catholics have been taught that there are 73 "inspired" books, not to mention the many other sects and their "newer" books, such as the Mormons, etc. As we shall see shortly, the very first Christians, for many generations, did not follow either the 66 books of the Protestants, nor the 73 books of the Catholics. Quite the opposite, they believed in books that were, many generations later, "recognized" to be "fabrications" and "apocrypha"..

Well, where do all of these Bibles come from and why the difficulty in defining what is a truly "inspired" word of God? They come from the "ancient manuscripts." The Christian world today boasts of an excess of 24,000 "ancient manuscripts" of the Bible dating all the way back to the fourth century after Christ (But not back to Christ or the apostles themselves). All Bibles in existence today are compiled from these "ancient manuscripts." Any scholar of the Bible will tell us that no two ancient manuscripts are exactly identical.

People today generally believe that there is only ONE Bible, and ONE version of any given verse of the Bible. This is far from true. All Bibles in our possession today (Such as the KJV, the NRSV, the NAB, NWT,...etc.) are the result of extensive cutting and pasting from these various manuscripts with no single one being *the definitive* reference. There are countless cases where a paragraph shows up in one "ancient manuscript" but is totally missing from many others. For instance, Mark 16:8-20 (twelve whole verses) is completely missing from the most ancient manuscripts available today (such as the Sinaitic Manuscript, the Vatican #1209 and the Armenian version) but shows up in more *recent* "ancient manuscripts." There are also many documented cases where even geographical locations are completely different from one ancient manuscript to the next. For instance, in the "Samaritan Pentateuch manuscript," Deuteronomy 27:4 speaks of "mount Gerizim," while in the "Hebrew manuscript" <u>the exact same verse</u> speaks of "mount Ebal." From Deuteronomy 27:12-13 we can see that these are two distinctly different locations. Similarly, Luke 4:44 in some "ancient manuscripts" mentions "Synagogues of Judea," others mention "Synagogues of Galilee." This is only a sampling, a comprehensive listing would require a book of it's own.

There are countless examples in the Bible where verses of a questionable nature are included in the text without any disclaimer telling the reader that many scholars and translators have serious reservations as to their authenticity. The King James Version of the Bible (Also known as the "Authorized Version"), the one in the hands of the majority of Christendom today, is one of the most notorious Bibles in this regard. It gives the reader absolutely no clue as to the questionable nature of such verses. However, more recent translations of the Bible are now beginning to be a little more honest and

forthcoming in this regard. For example, the New Revised Standard Version of the Bible, by Oxford Press, has adopted an extremely subtle system of bracketing such questionable verses with double square brackets ([[ ]]). The casual reader will never in a million years realize what use these brackets serve. They are there to tell the informed reader that the enclosed verses are of a questionable nature. Examples of this are the story of the "woman taken in adultery" in John 8:1-11, as well as Mark 16:9-20 (Jesus' return and Doubting Thomas), and Luke 23:34 (which, interestingly enough, is there to confirm the prophesy of Isaiah 53:12).....and so forth.

For example, with regard to John 8:1-11, the commentators of this Bible say in very small print at the bottom of the page: *"The <u>most ancient authorities</u> lack 7.53-8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38 with <u>variations</u> of text; some mark the text as <u>doubtful</u>."*(emphasis added).

With regard to Mark 16:9-20, we are, strangely enough, given a choice of how we would like the Gospel of Mark to end. The commentators have supplied both a "short ending" and a "long ending." Thus, we are given a choice of what we would prefer to be the "inspired word of God". Once again, at the end of this Gospel in very small text, the commentators say: *"Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities, verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful."*

Even at that, these verses are noted as having been narrated differently in different "authorities." For example, verse 14 is claimed by the commentators to have the following words added on to them in some "ancient authorities": *"and they excused themselves saying 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore, reveal your righteousness now' - thus they spoke to Christ and Christ replied to them 'The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of the righteousness that is in heaven' "* .

Please keep in mind that these are only a few of the more outstanding of these discrepancies. In many cases the translators are claimed to have been unable to determine the true wording in any truly scientific and unbiased fashion, thus, they have been reduced to such actions as choosing the version adopted by the majority of the "ancient authorities." I am sure no one will mistake this for a truly scientific determination (e.g. maybe the minority version is found in the <u>most ancient</u> manuscripts). Think about it.

"O People of the Book! Our messenger has come to you revealing to you much of what you used to hide of the Book and forgiving much. There has come to you from Allah a light and a perspicuous book" The Qur'an, Al-Maida(5):15

As we can see, this is not simply the ramblings of a small number of obscure crackpot Christian-haters. This information has become so well recognized and acknowledged in the Christian West today that even their own encyclopedias affirm it. Grolier's encyclopedia says under the heading "Jesus Christ":

"The Gospels According to Matthew, Mark, Luke, and John, the first four books of the New Testament of the Bible, are the principal sources for the life of Jesus. These works are primarily testimonies to the faith of the early Christian community, however, and have to be used critically as evidence for the historical Jesus. The methods include source, form, and redaction criticism...These methods provide criteria to sift through the redaction and tradition and reconstruct the message and the mission of the historical Jesus...Application of the critical methods described above reveals that the gospel tradition apparently started originally with Jesus' baptism by John the Baptist (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). The stories concerning the birth of Jesus were probably later additions. These stories--the annunciations to Mary and Joseph, their journey to Bethlehem for the Roman census, and Jesus' birth there (Luke 2:1-7); the visits of the shepherds (Luke 2:8-20) and the three magi from the East (Matt. 2:1-12); and the flight of the family to Egypt to escape the massacre of young boys that had been ordered by King Herod (Matt. 2:13-23)--may be characterized conveniently, if loosely, as "Christological midrash," expressions of Christological faith cast into narrative form. <u>If there are ANY factual elements in them, these will be found among the items on which Matthew and Luke agree</u>: the names of Mary, Joseph, and Jesus; the dating of Jesus' birth toward the end of the reign of Herod the Great (d. 4 BC); and, less certainly, the Bethlehem location of the birth" (emphasis added).

"The Five Gospels," is a 550 page book containing translations of the Gospels of Matthew, Mark, Luke, and John. It was the result of a six year study by 24 Christian scholars from some of the most prestigious universities the United States and Canada. They decided to produce a translation of the Gospels which would be uncolored by the translator's personal faith. It was decided that this translation was to give the reader an honest picture of what Jesus (pbuh) truly said. They scanned the text for the words of Jesus (pbuh), and collect an index of over 1,500 such sayings. They then tested the validity of each of these sayings, one at a time, to see whether Jesus (pbuh) truly said each one. They then produced a fresh translation, color-coded to show authentic Jesuit sayings and those of an unreliable nature. Their conclusion (page 5) was:

"<u>Eighty-two percent</u> of the words ascribed to Jesus in the gospels were <u>not actually spoken by him</u>." (emphasis added). They go on to say: *"biblical scholars and theologians alike have learned to distinguish the Jesus of history from the Christ of faith. It has been a painful lesson for both the church and scholarship. The distinction between the two figures is the difference between a historical person who lived in a particular time and place...and a figure who has been assigned a mythical role, in which he descends from heaven to rescue humankind and, of course, eventually returns there."*

Well then, if 82% of the "words of Jesus" found in the Bible were never spoken by him then where did they come from? Some of the sources demonstrated by the authors are:

"The concept of plagiarism was unknown in the ancient world. Authors freely copied from predecessors without acknowledgment. Sages became the repository of free-floating proverbs and witticisms. For the first Christians, Jesus was a legendary sage: it was proper to attribute the world's wisdom to him. The proverb in Mark 2:17, for example, is attested in secular sources (Plutarch and Diogenes for example)...in the parallel to the Markan passage, Matthew adds a sentence taken from the prophet Hosea (Matt 9:13)."

Also: *"Hard sayings are frequently softened in the process of transmission to adapt them to the conditions of daily living...Variations in difficult saying often betray the struggle of the early Christian community to interpret or adapt sayings to it's own situations... Matthew's version of the aphorism "The last will be first and the first last"(Matt 20:16) is softened in Mark 10:31 to "MANY of the first will be last, and of the last MANY will be first"."*

And probably most revealing: *"Christian conviction eventually overwhelms Jesus: he is made to confess what Christians had come to believe...The contrast between Christian language or viewpoint and the language or viewpoint of Jesus is a very important clue to the real voice of Jesus, the language of Jesus was distinctive, as was his style and perspective."*

The above is only a very small sampling of the very large cache of evidence clearly showing the Bible to have been seriously distorted and altered. To this day it is being continuously edited, corrected, and modified. This is not to say that Christians are not good and honest people in search of the truth. Quite the opposite. Among them are some of the most decent and moral people on this earth. The goal of this book is only to show that the Christian faith as it stands today is not the same one preached by Jesus peace be upon him to his followers nineteen hundred years ago. This is exactly what the Qur'an has been asserting for over fourteen hundred years now.

"These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided." The Qur'an, Al-Baqarah(2):16

2.2 A small sampling of these contradictions

Christian scholars have known, recognized, and documented the many and varied conflictions to be found in the Bible for centuries now. It is only the masses who do not know this. There is extensive historical and scriptural evidence to be found in the books of the Bible which support this conclusion. Many detailed examples have been presented in this and other chapters of this book. As shown above, some Christian scholars estimate the errors in the bible to be in the range of 50,000 errors. This is why it has become necessary for the Church to demand "blind faith" from the masses.

Matthew is now recognized as not being the author of Matthew (read for example Matthew 9:9). John is also recognized as not being the author of John (read for example John 21:24).... and on and on. These *eminent* Christian scholars (not Muslims) have even gone so far as to identify the original documents from which these books were originally derived, such as J, P, Y, Q,...etc.(see chapter 2.3) . For centuries now, the Qur'an has been bearing witness that the previous books of God had been modified by the hands of the unscrupulous few. Even now when Christians and their universities themselves recognize this to be a *scientific fact* they still do not bother to tell the masses. Some of these men such as Mr. F.F. Bruce have completely given up on refuting the proof of distortion and have now resorted to "spiritualizing" the Bible and telling people in effect that the teachings of the Bible are useful anyway even if we don't know who the "inspired" authors are who wrote these things.

Others will adamantly refuse to believe that anyone has changed the word of God or that the Bible contains any conflictions whatsoever no matter how much proof is presented. They are willing to either:

1) Explain it away using abstraction to explain the "true" meanings of the verses presented, or
2) Explain it based upon assumptions of their own not contained in the Bible, or
3) Claim that these matters are all insignificant and that the words remain the inspiration of God even if we don't know who the "inspired" authors were and their narrations contradict one another.

Even at that, they don't bother to explain *all* contradictions presented. If they respond to only one, then they convince themselves that they have skillfully refuted them all.

The problem in many cases is that it is human nature when given a choice between two matters, to take the simpler of the two, sometimes even against their better judgment. This is indeed how many people lose their life savings to people who tell them that they will invest it for them in a "sure thing". Paul has made salvation a very *easy* commodity to come by in Christianity. They only have to "believe". No actual work is required. No one has to *work* for their salvation (Romans 3:28, etc). Paul has brought for them the "sure thing" and the short cut to salvation. The commandments of Jesus (pbuh) which he himself observed faithfully and fully up until the crucifixtion, are all discarded by Paul as old, decaying, and ready to vanish away (Hebrews 8:13, etc). The fact that Jesus (pbuh) himself told his followers that observing the commandments and selling their belongings shall make them "perfect" is forgotton (Matthew 19:16-21). The fact that Jesus (pbuh)

himself commanded his followers to keep the commandments until the end of time is also forgotton (Matthew 5:17-19). All they need is "faith." They have already been saved. The commandments are merely "extra."

In this chapter we have presented a table containing only a small sampling of the many and varied contradictions of verses in the Bible. These are only some of the very simple and obvious examples known today. Other more serious ones require comparisons of many passages with each other (see for example chapters 5.2, and 5.5) or with historical or scientific knowledge. We encourage all readers to investigate these examples and to try to *analyze* the excuses given for them *objectively*. Try not to jump at the easy way out. When someone tells you that something was a scribal error then remember that the transmitters of even the Old Testament claim that <u>*every word*</u> and <u>*every letter*</u> was faithfully <u>*counted*</u> and <u>*recorded*</u> and thus, it would be <u>*impossible*</u> for unintentional errors to creep in. This claim <u>by itself</u> should refute all excuses. It is sometimes quite amusing how flimsy some of these excuses actually are. For instance, the contradiction between Matthew 17:13 and John 1:21 is explained by Mr. J as: *"John is answering the question directly and literally, he is not Elijah, he is John the son of Zechariah.... John was not interested in promoting all kind of speculation about his identity, but to focus attention upon the one he had been sent to prepare the way for."* So, if Joe is a vice principal, and someone asks the principal "Is Joe the vice principal?" and the Principal says "yes," then it is OK for Joe to say "I am not the vice principal" because he is "*talking within the context that he is Joe"* and he wants to *"focus attention"* on the principal??? This seems so very logical to them. Their arguments are presented with such confidence that people don't bother to analyze them or look any further. The Jews acceptance of Jesus as the Messiah hinges on John admitting he is Elias (Mark 9:12). If John does not admit to being Elias then Jesus' (pbuh) whole message will lose credibility. Is this how John "focuses attention" on Jesus?

It is inconceivable to think that John, a prophet of God, would intentionally lie especially in a matter that can totally nullify Jesus' whole message. It is also inconceivable that a prophet of God would remain a prophet of God for many years before the coming of Jesus (pbuh), fulfilling many prophesies, but neither know that he was sent by God, nor be informed by God that God sent him.

The Qur'an tells us that if the word of God were ever to be tampered with by the hands of mankind then it will be easy to detect this tampering by the contradictions which will inevitably result. We read ***"Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would have surely found therein much discrepancy."*** Al-Nissa(4):82.

Even the Bible itself gives the <u>same</u> criteria for discovering such modifications, Mark 14:56 says: ***"For many bare false witness against him(Jesus), but their witness agreed not together."*** As we have seen in the previous chapters and will see the following table, the ***"witness"*** of the Gospels in our hands today do indeed ***"agree <u>not</u> together."*** This is a result of countless modifying fingers. Thus, as claimed in the Qur'an, this has resulted

in it bearing ***"false witness against him(Jesus)."*** We hope you find these examples enlightening and informative.

#	verse	contradicting verse
1	Acts 9:26-29 and Acts 26:19-21(Paul is saved)	Galatians 1:15-22(Was he really?)
2	Acts 9:7(heard voice, saw no man)	Acts 22:9(no voice, saw light)
3	Matt.10:2-4,Mark3:16-19(Jesus ***apostles' names***, the twelfth is ***Lebbeus*** who's surname was ***Thaddeus***)	Luke 6:14-16 (***apostles'*** names now ***different,*** the twelfth is ***Judas*** the brother of James)
4	Matthew 27:5 (Judas hangs himself)	Acts 1:18(Judas falls headlong,his bowels gush)
5	Matthew 11:13-14,17:13(Elias ***is*** John the Baptist)	John 1:21(Elias is ***not*** John the Baptist)
6	Luke 3:23-31+Romans 1:3("according to the flesh" ***41*** men between Jesus and David)	Matthew 1:6-16 + Romans 1:3 ("according to the flesh" ***26*** men between Jesus and David)
7	Matthew 21:12-18(temple ***before*** passing fig tree)	Mark 11:12-15 (temple ***After*** passing fig tree)
8	Mark 15:25 (crucified by ***third*** hour)	John 19:14 (***not*** crucified by ***sixth*** hour)
9	Matthew 27:32, Luke 23:26, Mark 15:21 (***Simon*** carries the cross)	John 19:17 (***Jesus*** carries the cross)
10	Mark 15:23 (gave ***wine with myrrh*** to drink)	Matthew27:34(Gave ***vinegar with gall*** to drink)
11	Matthew 1:16(Jesus son of Joseph son of ***Jacob***)	Luke 3:23(Jesus son of Joseph son of ***Heli***)
12	1 Corinthians	Matthew 28:16(Jesus

	15:5(Jesus seen by ***twelve***)	seen by ***eleven***)
13	1 Chronicles 7:6(***Three*** sons), 1Chronicles 8:1 (***Five*** sons), Genesis 46:21 (***ten*** sons)	(***How many*** sons did Benjamin have and what are their ***names***?)
14	2 Samuel 24:1(The ***Lord*** moved David)	1 Chronicles 21:1(The ***Devil*** moved David)
15	Matthew 20:20-21 (The ***mother*** of the Zaebedee's sons makes the request)	Mark 10:35-37 (The Zebedee's sons make the request ***themselves***)
16	(***four*** different accounts of ***who*** visited the grave of Jesus)	Matthew 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came ***Mary Magdalene and the other Mary*** to see the sepulcher. Mark 16:1 And when the sabbath was past, ***Mary Magdalene, and Mary the mother of James, and Salome***, had bought sweet spices, that they might come and anoint him. John 20:1 The first day of the week cometh ***Mary Magdalene*** early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Luke 24:10 It was ***Mary Magdalene and Joanna, and Mary***

		the mother of James, and other women that were with them, which told these things unto the apostles.
17	(***four*** different accounts of ***who*** saw ***what*** at Jesus' grave)	Matthew 28:2-5 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. Mark 16:5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. Luke 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

		John 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
18	Luke 24:9-10 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. (three women + ***speak***)	Mark 16:1-8 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun... And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. (three ***different*** women + ***afraid***)
19	John 5:31(my witness is ***not*** true)	John 8:14(My record ***is*** true)
20	Matthew 27:11-14 (Jesus said "Thou sayest" and ***NOTHING ELSE***)	John 18:33-38 (Jesus says ***many*** things and answers ***many*** questions in detail)
21	Matt.27:46,50: "And about the ninth hour Jesus cried with a loud voice, saying, ***"Eli, eli, lama sabachthani?"*** that is to say, "My God, my	Luke23:46: "And when Jesus had cried with a loud voice, he said, ***"Father, unto thy hands I commend my spirit:"*** and having said thus, he gave up

	God, why hast thou forsaken me?" ...Jesus, when he cried again with a loud voice, yielded up the ghost."	the ghost." John19:30: "When Jesus therefore had received the vinegar, he said, ***"It is finished:"*** and he bowed his head, and gave up the ghost." (the different narrations of Jesus' last words)
22	Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, ***according to the flesh***, he would raise up Christ to sit on his throne;	Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child ***of the Holy Ghost***. (Was Jesus the descendant of King David "according to the flesh" or the son of God?)
23	Matt.5:1,2: "And seeing the multitudes, he went up into ***a mountain***: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying...."	Luke6:17,20: "And he came down with them, and stood in ***the plain***, and the company of his disciples, and a great multitude of people...came to hear him.. And he lifted up his eyes on his disciples and said..."
24	Exodus 24:9 "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they ***saw*** the God	John 1:18: "***No*** man hath seen God at any time." Exodus 33:20: "And he said, Thou canst ***not*** see my face; for

	of Israel:". Amos 9:1 "I ***saw*** the LORD standing upon the altar" Genesis 26:2 "And the LORD ***appeared*** unto him, and said" Exodus 33:23: "And I will take away my hand, and thou shalt ***see*** my backparts." Exodus 33:11: "And the Lord spake to Moses ***face to face***, as a man speaketh to his friend." Genesis 32:30: "For I have ***seen*** God ***face to face***, and my life is preserved." (These verses claim that God ***can*** be seen)	there shall ***no man*** see me and live." 1 Timothy 6:16: "Whom ***no*** man hath seen nor can see." (These verses claim that God can ***not*** be seen)
25	Malachi 3:6 For I am the LORD, ***I change not***; therefore ye sons of Jacob are not consumed. James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is ***no variableness***, ***neither shadow of turning***.	Jonah 3:10 And God saw their works, that they turned from their evil way; and God ***repented*** of the evil, that he had said that he would do unto them; and he did it not. Genesis 6:6 And it ***repented*** the LORD that he had made man on the earth, and it ***grieved*** him at his heart. (please read chapter 5.1 for more on this)
26	Matthew 27:9 Then was fulfilled that which was ***spoken by Jeremy*** the prophet, saying, And they took	Jeremiah never said anything even remotely similar. Maybe ***zechariah 11:11-13*** is intended?

	the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;	
27	2 Chronicles 36:1 Then the people of the land took ***Jehoahaz*** the son of Josiah, and made him king in his father's stead in Jerusalem.	Jeremiah 22:11 For thus saith the LORD touching ***Shallum*** the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: (Who was Josiah's successor? Jehoahaz, or Shallum?)
28	Matthew 27:28 And they stripped him, and put on him a ***scarlet*** robe.	John 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a ***purple*** robe,
29	2 Kings 2:11: "And Elijah went up by a whirlwind ***into heaven***."	John 3:13: "***No*** man hath ascended up to heaven but he that came down from heaven, ... the Son of Man."
30	Genesis 22:1: "And it came to pass after these things, that ***God did tempt Abraham***."	James 1:13: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, ***neither tempteth he any man***."
31	Isaiah 14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess	Deuteronomy 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers:

	the land, nor fill the face of the world with cities.	every man shall be put to death for his own sin.
32	Matthew 8:5: The centurion came ***in person***.	Luke 7:3 The centurion ***sent*** elders of the Jews
33	Matthew 26:7 Poured ointment on Jesus' ***head***.	John 12:3 Poured ointment on Jesus' ***feet***.
34	Romans 5:12 ***Adam alone*** was responsible for the "original sin."	1 Timothy 2:14 ***Eve alone***, and ***not*** Adam, was responsible for the "original sin"
35	Matthew 28:7, 10, 16:20, Mark 16:7. Jesus (pbuh) appeared in ***Galilee***. But Acts 1:4 commands them ***not to leave Jerusalem***	Luke 24:13-52, Acts 1:1-12. Jesus (pbuh) appeared in ***Jerusalem***.
36	Matthew 2 (" Jesus was born in ***Bethlehem***. Mary (pbuh) and Joseph took him to ***Egypt*** till Harod died. Then they went to ***Nazareth***").	Luke 2("Jesus was born in ***Bethlehem***. After Mary (pbuh) delivered Jesus "And when the days of her purification according to the law of Moses were accomplished, they brought him to ***Jerusalem***." After the sacrifice "they returned into Galilee, to their own city ***Nazareth***." His parents went to ***Jerusalem*** every year at the feast of the Passover. When he was twelve years old, he stayed behind for three days without the knowledge of his mother.
37	Mark 11 (Jesus, spoke with the elders of the	Matthew 21 (Jesus, spoke with the elders

	Jews on the ***third*** day after his arrival in Jerusalem)	of the Jews on the ***second*** day after his arrival)
38	Matthew 8 (Jesus healed a ***leper***, <u>then</u> the ***servant*** of the centurion, <u>then</u> healed Simon's wife's ***mother***)	Mark 4,5,7 (healed Simon's wife's ***mother***, <u>then</u> a the ***leper***, <u>then</u> the ***servant*** of the centurion)
39	Matthew 20:30-34 (Jesus healed ***two*** blind men after leaving Jericho)	Mark 10:46-52 (Jesus healed ***one*** blind man called Bartimaeus after leaving Jericho)
40	Matthew 9:18 (the ruler came and said "My daughter is even <u>***now***</u> ***dead***")	Mark 5:22-23 (the ruler said his daughter is ***near*** death. After they came near his house, someone came out and told him that his daughter had ***died*** while he was away)
41	Matthew 8:28 (When Jesus came into the country of the ***Gergesenes***, he met ***two*** men possessed with devils coming out of the tombs)	Mark 5:2 and Luke 8:27 (When Jesus came into the country of the ***Gadarenes***., he met ***one*** man possessed with devils coming out of tombs)
42	Matthew 21:2 ("Jesus sent two disciples "Saying unto them, Go into the village over against you, and straightway ye shall find an ***ass*** tied, and a ***colt*** with her: loose ***them***, and bring ***them*** unto me").	Mark 11:2 (Jesus said: "...ye shall find a ***colt*** tied,...; loose ***him***, and bring ***him***"). Luke 19:30 (Jesus said "....ye shall find a ***colt*** tied, ...: loose ***him***, and bring ***him*** hither"). John 12:14-15 ("And Jesus, when he had found a young ***ass***, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an

		ass's colt") Did Jesus send anyone? What, and how many did they bring? Or did he find it/them alone?
43	Mark 1, Matthew 4, John 1 (Two different narrations of the conversion of the disciples)	Mark/Matthew As he walked by the ***sea of Galilee***, he saw ***Simon*** and ***Andrew***. They followed him. And when he had gone a ***little farther***, he saw ***James*** the son of Zebedee, and ***John*** his brother, and they followed him too. All of them were ***mending their nets*** when they met Jesus. John: On ***the banks of the Jordan***, John the Baptist pointed out Jesus to two of his disciples, and they followed Jesus. One of the two which heard John speak, and followed Jesus, was ***Andrew***, Simon Peter's brother. Andrew found his brother ***Simon***, and brought him to Jesus. Jesus named him Cephas. The ***next day*** Jesus went into ***Galilee***, and found ***Philip***. Philip then found ***Nathanael***. At no time was anyone mending nets.
44	Matthew 3:13-16 (Jesus came to John the Baptist to be	John 1:32-34 ("And John bare record, saying, I saw the

	baptized by him. ***John <u>recognized</u> Jesus*** and forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" He then baptized Jesus. Once Jesus was baptized, the heavens were opened unto him, and he ***saw the Spirit of God descending like a dove***, and lighting upon him)........John recognized Jesus ***<u>before</u>*** the dove descended.	Spirit descending from heaven like a dove, and it abode upon him. ***And I knew him <u>not</u>***: but he that sent me to baptize with water, the same said unto me, ***Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw***, and bare record that this is the Son of God".........Only ***<u>after</u>*** the dove descended did John recognize Jesus. <u>Also</u>: in Matthew 11:2-3 "Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, ***Art thou he that should come, or do we look for another***?" The first passage states that John knew Jesus before the dove descended. The second claims that he didn't *<u>until</u>* it descended. The third takes a middle ground)
45	Mark 7:32-35 (After departing from the coasts of Tyre and Sidon, Jesus came unto the sea of Galilee. ***One*** man that	Matthew 15:29-31 (Jesus departed and came to the sea of Galilee. "And ***great multitudes*** came unto him, having with them

	was deaf, and had an impediment in his speech was brought before Jesus. Jesus healed him).	those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel").
46	John 13:21-27 ("Verily, verily, I (Jesus) say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom ***<u>I</u> shall give a sop***, when I have dipped it. And when he had dipped the sop, ***he <u>gave</u> it to Judas Iscariot***, the son of Simon. And after the sop Satan entered into him. Then said Jesus	Matthew 26:21-25 ("he (Jesus) said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that ***dippeth <u>his</u> hand*** with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, ***Thou hast said***").

	unto him, That thou doest, do quickly”)	
47	Matthew 27:38-44, Mark 15:32 (***Both*** thieves ***mocked*** Jesus).	Luke 23:39-43 (***One*** of the thieves ***mocked*** Jesus while the other ***rebuked*** him and asked Jesus to remember him in heaven, Jesus promised him that he would be ***with him in heaven***)
48	Acts 1:18 (***Judas*** purchased a field with the pieces of silver).	Matthew 27:6-7(The ***chief priests*** purchased a field with the pieces of silver)
49	Matthew 4:5-8 (The devil took Jesus to the ***pinnacle*** of the temple, <u>then</u> to a high ***mountain***.)	Luke 4:5-7 (The devil took Jesus up into a high ***mountain***, <u>then</u> to the ***pinnacle*** of the temple)
50	John 2:18-19 (“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <u>***Jesus***</u> ***answered*** and said unto them, Destroy this temple, and in three days I will raise it up.”)	Matthew 26:60-61 (“At the last came two <u>***false***</u> ***witnesses***, and said, This fellow (Jesus) said, I am able to destroy the temple of God, and to build it in three days..” How can they be <u>false</u> witnesses if Jesus <u>did</u> actually say it?)
51	Matthew 15:22 (The woman who cried for her daughter was from ***Canaan***)	Mark 7 (The woman who cried for her daughter was a ***Greek*** and a ***Syrophenician*** by tribe)
52	Matthew 26:48-50 (Now he that betrayed him gave them a sign, saying, ***Whomsoever I shall kiss, that same is he: hold him fast***. And forthwith he	John 18-3-12 (Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches

	came to Jesus, and said, Hail, master; and ***kissed him***. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him)	and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, ***Whom seek ye***? They answered him, Jesus of Nazareth. Jesus saith unto them, ***I am he***. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and ***fell to the ground***. Then asked he them ***again***, ***Whom seek ye***? And they said, Jesus of Nazareth. Jesus answered, I have told you that ***I am he***: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews

		took Jesus, and bound him)
53	Romans 3:28 ("Therefore we conclude that a man is ***justified*** by faith ***without*** the deeds of the law.")	James 2:14,20 ("What doth it profit, my brethren, though a man say he hath faith, and have not works? ***can faith save him***? ....But wilt thou know, O vain man, ***that faith without works is dead***?")
54	Romans 4:2, Romans 5:12, Romans 5:14, 1Corintians 15:20 (***Paul*** speaks and claims that ***all mankind inherited the sin of their father Adam***)	Ezekiel 18:20, Deuteronomy 24:16, Jeremiah 31:29-30, Ezekiel 18:1-9 (***God*** speaks and emphatically declares that no human will be held accountable for their father's sin. ***No human can inherit sin***)
55	Genesis 6:6 And it ***repented*** the LORD that he had made man on the earth, and it grieved him at his heart.	Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should ***repent***: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Does God repent or not?)
56	2 Samuel 8:4 (7 ***hundred*** horsemen)	1 Chronicles 18:4 (7 ***thousand*** horsemen)
57	1 Chronicles 21:12 (***Three*** years famine)	2 Samuel 24:13(***Seven*** years famine)
58	Deuteronomy 2:19 & Deuteronomy 2:37 (Moses deprived land of Ammon)	Joshua 13:24-25(Moses gives land of Ammon as inheritance)
59	2 Samuel 24:9 (800,000+500,000)	1 Chronicles 21:5 (1,100,000+470,000)
60	2 Chronicles 36:9	2 Kings 24:8

	(***Eight*** years, three months +***10*** days)	(***Eighteen*** years, three months)
61	2 Samuel 10:18 (***700***, 40,000 ***horsemen***)	1 Chronicles 19:18 (***7000***, 40,000 ***footmen***)
62	1 Kings 7:26 (***two*** thousand baths)	2 Chronicles 4:5 (***Three*** thousand baths)
63	2 Samuel 6:23 (Michal had ***no*** children)	2 Samuel 21:8 (Michal had ***five*** sons)
64	Genesis6:3 (mankind shall not live past **120 years**)	Genesis 11:10-32 (**500,438,433,464**,...et c.)
65	2 Chronicles 9:25 (***4,000*** stalls)	1 Kings 4:26 (***40,000*** stalls)
66	Isaiah 40:28 (God does not ***faint*** nor ***weary***)	Exodus 31:17 (God ***rested***, and was ***refreshed***.)
67	John 1:18 ("No man hath seen God at any time")	Genesis 32:30 ("I have ***seen God face to face***, and my life is preserved").
68	Genisis 1: (God creates Plants, ***then*** animals, ***then*** man and woman.)	Genesis 2: (God creates man, ***then*** plants, ***then*** animals, ***then*** woman)
69	Ezekiel 45 and Ezekiel 46 (***Doctrines*** of offerings and sacrifices)	Numbers 28 and Numbers 29 (***Contradictory doctrines*** of offerings and sacrifices)
70	1 Chronicles 8:29-38 (One list of ***names***)	1 Chronicles 9:35-44 (A ***contradictory*** list of ***names***)
71	2 Samuel 5 and 2 Samuel 6 (David brought the ark ***after*** fighting the Philistines)	1 Samuel 13 and 1 Samuel 14 (David brought the ark ***Before*** fighting the Philistines)
72	Genesis 6:19-20 (Noah was to bring onto the ark "of ***every*** living thing of all flesh, ***two*** of ***every***	Genesis 7:2-3 (Noah was to bring onto the ark "Of every ***clean*** beast thou shalt take to thee by ***sevens***, the

	sort shalt thou bring into the ark, to keep them alive ....male and female....of fowls....of cattle....of every creeping thing of the earth...”).	male and his female: and of beasts that are ***not clean*** by ***two***, the male and his female. Of fowls also of the air by sevens, the male and the female...”).
73	2 Samuel 8:1 (“David took ***Methegammah*** out of the hand of the Philistines”).	1 Chronicles 18:1 (“David...took ***Gath*** and her towns out of the hand of the Philistines”).
74	2 Samuel 8:8 (“And from ***Betah***, and from ***Berothai***, cities of Hadadezer, king David took exceeding much brass”).	1 Chronicles 18:8 (“Likewise from ***Tibhath***, and from ***Chun***, cities of Hadarezer, brought David very much brass”).
75	2 Samuel 8:10 (“Then Toi sent ***Joram*** his son unto king David”)	1 Chronicles 18:10 (“He sent ***Hadoram*** his son to king David”)
76	2 Samuel 8:12 (“Of ***Syria***, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek”).	1 Chronicles 18:11 (“from ***Edom***, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
77	2 Samuel 8:13 (“And David gat him a name when he returned from smiting of the ***Syrians*** in the valley of salt, being eighteen thousand men”).	1 Chronicles 18:13 (“And he put garrisons in ***Edom***; and all the ***Edomites*** became David's servants”).
78	2 Samuel 8:17 (“and ***Seraiah*** was the scribe”)	1 Chronicles 18:16 (“and ***Shavsha*** was scribe”)
79	1 Kings 15:33-16:6 (“In the ***third*** year of Asa king of Judah began Baasha the son	2 Chronicles 16:1 (“In the ***thirty sixth*** year of the reign of Asa, Baasha king of

	Ahijah to reign over all Israel in Tirzah, ***twenty four*** years..... So Baasha slept with his fathers, and was ***buried*** in Tirzah”). ***3+24=27***.	Israel came up against Judah”). But he died in the twenty seventh year! Was he resurrected? So how did he invade Judah 10 years after his death?
80	Ezra 2:6 (***2812***)	Nehemiah 7:11 (***2818***)
81	Ezra 2:8 (***945***)	Nehemiah 7:13 (***845***)
82	Ezra 2:12 (***1222***)	Nehemiah 7:17 (***2322***)
83	Ezra 2:15 (***454***)	Nehemiah 7:20 (***655***)
84	Ezra 2:19 (***223***)	Nehemiah 7:22 (***328***)
85	Ezra 2:28 (***223***)	Nehemiah 7:32 (***123***)

We could go on and on and on and on and on..., however, hopefully this sampling shall prove sufficient to get the point across. God does not inspire contradictions. Some among mankind have been tampering with the words of the Bible. Centuries of “correction” to the Bible in order to promote chosen doctrines has led to side-effects. Anyone who is willing to see the obvious and to study the above examples carefully should find them sufficient. However, those who allow others to demand blind faith from them will never be satisfied even if we were to present a thousand such examples (Remember: some Christian scholars claim that the “errors” actually number over 50,000 errors). For more, you may read the following books:

Self-contradictions of the Bible by William Henry Burr, The “Holy Scriptures” analyzed, or, Extracts from the Bible : showing its contradictions, absurdities and immoralities by Robert Cooper, “the X-rated bible” by Ben Edward Akerley, and “The Bible Handbook” which is a compilation of several previous works by such as G W Foote, W P Ball, and John Bowden.

2.3 Did mankind tamper with the Old Testament?:

"And because of their (the Jews) breaking their covenant, We have cursed them and made hard their hearts. They change words from their places and have abandoned a good part of the message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook(their misdeed). Verily! Allah loves the kindly." The Qur'an, Al-Maidah(5):13.

"O Messenger!(Muhammad) Do not be grieved by those who vie with one another in the race to disbelief, of such as say with their mouths: "We believe" but their hearts believe not, and of the Jews: of them are those who listen eagerly to lies -listener to others who have not come to you. They change the words from their places; they say: If you are given this then take it, but if you are not given this then beware! He whom Allah dooms unto sin, you (by your efforts) will avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts; for them there is a disgrace in this world, and in the Hereafter a great torment." The Qur'an, Al-Maidah(5):41.

Deuteronomy 31:29 ***"For I know that after my (Moses) death ye (the Jews) will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands."***

For countless ages, the only book of history available to Christians and Jews was the Old Testament. When someone wanted to know what happened in the past, they would go back and study the Old Testament to find the answer. New theories about history literally lived and died by their conformance to what the Old Testament taught. Then the discrepancies began to be noticed.

Once mankind began to study the Old Testament in detail, comparing the various passages which referred to the same topic in order to obtain as much detail as possible, they began to notice conflicting accounts of many matters as well as other problems. For instance, in the eleventh century, it was noticed that the list of Edomite kings in Genesis 36 names kings who lived long after Moses was dead. Then people began to notice such statements as *"to this day"* something is true, which implies that the author was looking back at these matters through history and has seen that they have endured.

After this, it was noticed that in the beginning verses of the OT manuscripts, Deuteronomy says: ***"These are the words that Moses spoke to the children of Israel across the Jordan...."*** They noticed that the words "across the Jordan" refers to people who are on the opposite side of the Jordan river to the author. But the alleged author, Moses himself, was never supposed to have been in Israel in his life.

It was also noticed that Moses speaks in detail in Deuteronomy 34:5-10 about how he died and where he was buried. Moses also calls himself the most humble man on earth in Numbers 12:3 (would the most humble man on earth call himself the most humble man

on earth?). In Deuteronomy 34:10 we read ***"And there arose not a prophet since in Israel like unto Moses."*** This also implies that the author was looking back at Moses through history a long time after Moses's death. Now the flood gates were opened and countless other discrepancies began to show up.

In the beginning, it was claimed that Moses wrote the Pentateuch (Five "books of Moses") and anyone contesting this fact would be severely punished or worse. However, when these matters started to become well known, it became necessary to find explanations. For example, the first explanation presented for the verses referring to the death of Moses was that Moses (pbuh) had written his books, but that later prophets, as well as "inspired" scribes (who could *also* be considered prophets), had later on added on a couple of lines here and there. In this manner the text remained 100% the "inspiration" of God. This explanation, however, did not stand up to scrutiny because the style and literary characteristics of the verses are the same throughout. For instance, the verses which describe the death and burial of Moses exhibit the same literary characteristics as the verses before and after them.

After this, the trend became to explain any and all discrepancies through abstraction and elaborate interpretations, or through the introduction of additional narrative details that did not appear in the biblical text. Around this time, a startling new discovery was made. It was noticed that the stories in the five books of Moses were made up of doublets. A doublet is a case of one story being told twice. Even in the English translation of the Bible, the doublets are noticeable. These doublets have been masterfully intertwined so that they become one narrative.

For example, there are doublets of the creation of the world, the covenant between God and Abraham, the naming of Isaac, Abraham's claim that his wife Sarah was his sister, the story of Jacob's journey to Mesopotamia, Jacob's revelation at Beth-El,...and on and on. In many cases these doublets actually contradict one another. The apologists once again jumped up with an explanation in hand. They claimed that the doublets were complementary and not contradictive. It was claimed that they came to teach us a lesson by their "apparent" contradiction. However, this claim did not hold water for long. The reason is that not long after, it was discovered that when the doublets were separated into two separate accounts, each account was almost always consistent about the name of the deity that it used. One would always refer to God as Yahweh/Jehovah. This document was called "J." The other always referred to Him as Elohim(God). It was called "E." There were various other literary characteristics which were then found to be common to one group or the other. It became obvious that someone had taken two separate accounts of the ministry of Moses (pbuh), cut them up, and then woven them together quite masterfully so that their actions would not be discovered until countless centuries later.

Once this startling discovery was made, the Old Testament was once again placed under the scrutiny of scholars and it was discovered that the Pentateuch was not made up of two major source documents but FOUR. It was discovered that some stories were not only doublets, but triplets. Additional literary characteristics were identified for these

documents. The third source was called P (for Priestly), and the fourth D (for Deuteronomy). In the end it was concluded that the first four "books of Moses" were the result of the merging of three separate accounts which were called J, E, and P, and the book of Deuteronomy was found to be a separate account which was called D. The person (or persons) who collected and intertwined these sources was called "The Redactor."

All of this has become so firmly established in accepted scientific fact that even Grolier's encyclopedia now readily admits it. Under the heading "Divisions of the Old Testament" it states: *"The Pentateuch is based on four principal sources. The oldest, J, was perhaps written in Judah, the southern kingdom, about 950 BC. Between 900 and 750, another version from Israel, the northern kingdom, was woven in; this is called EPHRAIM (E). In the 7th century BC, Deuteronomy, or most of it (D), was compiled. About 550 BC, during the exile, the final edition of the Torah added a priestly source (P), some parts of which are very old."*

Let us have a look at an example of these doublets from Genesis 6:5 to 8:22. The Jehovah(J) text is in regular type, the Priestly(P) in bold:

Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
Genesis 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
Genesis 6:8 But Noah found grace in the eyes of the LORD.
Genesis 6:9 **These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.**
Genesis 6:10 **And Noah begat three sons, Shem, Ham, and Japheth.**
Genesis 6:11 **The earth also was corrupt before God, and the earth was filled with violence.**
Genesis 6:12 **And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.**
Genesis 6:13 **And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.**
Genesis 6:14 **Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.**
Genesis 6:15 **And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.**
Genesis 6:16 **A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.**

Genesis 6:17 **And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**

Genesis 6:18 **But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**

Genesis 6:19 **And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.**

Genesis 6:20 **Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.**

Genesis 6:21 **And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.**

Genesis 6:22 **Thus did Noah; according to all that God commanded him, so did he**.

Genesis 7:

Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the LORD commanded him.

Genesis 7:6 **And Noah was six hundred years old when the flood of waters was upon the earth**.

Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8 **Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth**,

Genesis 7:9 **There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah**.

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Genesis 7:11 **In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened**.

Genesis 7:12 And the rain was upon the earth forty days and forty nights.

Genesis 7:13 **In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;**

Genesis 7:14 **They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.**

Genesis 7:15 **And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.**

Genesis 7:16 **And they that went in, went in male and female of all flesh, as God had commanded him:** and the LORD shut him in.

Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Genesis 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

Genesis 7:21 **And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:**

Genesis 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Genesis 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Genesis 7:24 **And the waters prevailed upon the earth an hundred and fifty days.**

<u>Genesis 8:</u>

Genesis 8:1 **And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;**

Genesis 8:2 **The fountains also of the deep and the windows of heaven were stopped**, and the rain from heaven was restrained;

Genesis 8:3 And the waters returned from off the earth continually: **and after the end of the hundred and fifty days the waters were abated.**

Genesis 8:4 **And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat**.

Genesis 8:5 **And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.**

Genesis 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Genesis 8:7 **And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth**.

Genesis 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Genesis 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Genesis 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

Genesis 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Genesis 8:13 **And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth**: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 8:14 **And in the second month, on the seven and twentieth day of the month, was the earth dried.**

Genesis 8:15 **And God spake unto Noah, saying,**

Genesis 8:16 **Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.**

Genesis 8:17 **Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.**

Genesis 8:18 **And Noah went forth, and his sons, and his wife, and his sons' wives with him:**

Genesis 8:19 **Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.**

Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease

Mr. Richard Elliot Friedman is a professor on the faculty of the University of California, San Diego. He earned his Doctorate in Hebrew Bible at Harvard University. He is one of many scholars who have attempted to critically study these “source” documents of the “five books of Moses” in order to arrive at the identity of the authors, the time period when each was written, the motives for writing each narrative, and other information. In his book “Who wrote the Bible,” Prof. Friedman presents strong evidence that each “source document” was written by a person or persons who, while on the face of it seem to narrate the same stories, in actuality had distinctly different goals they wished to achieve.

According to Mr. Friedman’s research, each source emphasizes a certain branch of the Jews, their nobility, birth right, and closeness to God. Sometimes at the price of other

branches of the Jews. For instance, J was written by descendants of Judah, E came from descendants of Israel, and P was written by a priest from the descendants of Aaron. According to Mr. Friedman, the P (Priestly) source seems to be particularly interested in priests, their lineage, their being the only ones who are allowed to sacrifice to God, the importance of sacrifice to God, and the surprising absence of all stories wherein anyone not of their lineage made a sacrifice that was accepted by God (for instance the sacrifice of the sons of Adam is missing from this narrative). It also contains stories of how all those who attempted to make sacrifices to God without the agency of an Aaronid priest were killed by God.

The author goes on to show how in J and E we can find similar emphasis on one tribe of the Jews over the other. For instance, on pages 64-65 he shows how both the J and E documents attempt to give the birthright of Jacob to their own forefathers. He also shows how in the E version, Joseph is saved by his brother Ruben (the firstborn of Israel), while in the J version it is Judah who saves him. The author presents countless other proofs of these claims.

The JE texts emphasize the prophet (Moses). They depict Aaron as having fashioned the golden calf. They also describe Aaron and his sister Meriam as having criticized Moses and having been chastised by God himself for this. They regularly have God saying ***"and Yahweh said unto Moses....."*** The P document (written by Aaronid priests), however, usually states: ***"and Yahweh said unto Moses <u>and unto Aaron</u>......"*** In this document, the staff Moses used to perform his miracles is called ***"Aaron's staff."*** In the P document Aaron is also named as the *<u>firstborn</u>* brother of Moses. Also, as mentioned previously, in the P text no mention is made of any sacrifices to God whatsoever until the last chapter of Exodus wherein we find the story of Aaron's sacrifice when he was consecrated as high priest. After that, all sacrifices are performed by Aaron and his sons. In other words, the author of P gives no precedence for sacrifice for anyone other than an Aaronid priest. There are even a couple of places in this document which denigrate Moses (pbuh). They depicts Moses (pbuh) as sinning and Aaron suffering for Moses's sin.

Well, what about the rest of the Old Testament? Are the remaining books of the Old Testament known to have been preserved from change since the time of their first writing and truly to be the words of the claimed authors? No! Once again, Groliers encyclopedia tells us: *".....Joshua tells of a thorough conquest of Canaan, but Judges contains traditions of the Hebrew tribes in the period before the monarchy that reveal the conquest as partial. The books of Samuel are about the founding of the monarchy under Saul and David and contain a magnificent early source for the life of David, probably written about 961-22 BC. <u>All the above books have been extensively edited by writers who shared the theology of the D source</u>."* (emphasis added).

There is much more which could be said about these matters, however, we will leave it up to the interested student to obtain a copy of Mr. Freidman's book and make up their own minds with regard to the truthfulness of the claims of the Qur'an. Fourteen hundred

years ago, back when it was a blasphemy of the highest order punishable by death and worse to dare allege that the claimed authors of the Bible were not the true authors, the Qur'an was sent down upon Muhammad (pbuh) by God almighty with the claim that "the people of the Book" (Jews and Christians) had changed the book of God. Muhammad (pbuh) further claimed that he was sent with the true religion of God which was sent down upon Moses and Jesus (peace be upon them all). The Christians responded that Muslims were ignorant savages who had concocted their own religion by copying Christianity (just as the Jews before them had claimed that the Christians had plagiarized Judaism), and only an insane person would ever make such allegations. We invite the reader to judge for themselves who was telling the truth.

Is all of this restricted to the Old Testament? No! Christian scholars today call the Gospels of Matthew, Mark, and Luke, the "Synoptic" (One eyed) Gospels. This is because they all seem to have had access to a common source document they were working from when they wrote their Gospels. This source document is called 'Q'. Now they are beginning to recognize that the alleged authors are not the true authors (see chapters 2.1, and 2.2). Similarly, countless verses of the Gospel of John, as well as other historical discrepancies, also go to show that John did not write the Gospel of John.

"Of the Jews are those change words from their places and say: "We hear (your words O Muhammad) and disobey; hear you as one who hears not" and "give us concession" with a twist of their tongues and as a mockery of religion(Islam). But if only they had said: "We hear and we obey" and "Do make us understand" it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few." The Qur'an, Al-Nissa(4):46.

"Then woe to those who write the book (of God) with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby" The holy Qur'an Al-Bakarah(2):79

2.4 When is a book an "inspired" book?:

If we were to ask a Christian layman (not their scholars): "Where did the Bible in your hands come from?," they would more than likely tell us "from God!"

If you were now to ask this same Christian layman: "How do you know it is from God? Did God sign his name on it?" They will reply, "No, but He inspired it to many people who then wrote it down and preserved it for us."

If we now ask: "Are all of these inspired people prophets?" He will answer: "No, they include both prophets and other faultless 'saints', etc.."

"So these prophets and 'saints' signed their names to these documents?" we would ask. They would respond "No. But the church knows who wrote them, and when they were written, and has irrefutable proof regarding this matter."

If we were to now ask: "would it be possible for any unscrupulous person who had access to the Bible in the past to modify it's books?" They would reply: "Of course not! The church has told us that even the much older Old Testament was preserved with such diligent guardianship that they even counted and recorded every single word and every single letter in it. Thus, the church has justly reassured us that these words never have, and never could be, changed by mankind, even by scribal error or by accident."

"Let us now ask a different question" we would continue. "Are the 'New and Old Testaments' in your hands today the same "New and Old Testaments" available to the apostles of Jesus (pbuh) till the present day?" They would answer "Of course! There has ever been only one Bible!"

This is the general gist of any such conversation that is held between a Muslim and a Christian layman regarding their Bible, it's composition and preservation. However, if we were to ask their SCHOLARS the same set of questions we would be amazed to find a tremendous chasm in the responses supplied by the Christian laypeople as compared to their own Christian scholars. If we were to go to a Western library and look up the history of the Bible as recorded by their own eminent Christian scholars throughout the ages, we would find that they tell us that the books of the "New Testament" in our possession today were not officially approved into the New Testament "canon" of "inspired" books until many centuries after the departure of Jesus. Tens of generations of Christians literally lived and died after the departure of Jesus (pbuh) never having known nor seen such a "New Testament" or "Bible" as the one in our possession today.

After the departure of Jesus (pbuh), the apostles and many other people began to write "Gospels." Each one of these authors would travel to other lands and be followed by a number of people who would adopt this man's Gospel as his "Bible." Now, even the unscrupulous began to write "gospels" and to claim they were from a given apostle or that they themselves were receiving divine inspiration. Many new and innovative teachings

began now to be introduced into the religion of Jesus (pbuh). Enmity, hatred and war began to break out between these groups. Each person claimed that they alone held the "true" Gospel of Jesus(pbuh) and no one else. Their beliefs now ran the gamut, from those who believed Jesus (pbuh) to be a mortal messenger of God and nothing more, to those who claimed partial divinity for Jesus (pbuh), to those who claimed Jesus (pbuh) to be a true god, but independent of God himself, to those who called for a "Trinity," to those who claimed that Mary (pbuh) too was a god. This is when the war of the gospels started.

Everyone now cursed and damned everyone else. Christian sects butchered one another right and left. There were more great debates and councils than you could shake a stick at. However, none of these groups had sufficient might to totally dominate and silence the others for good. They needed an undefeatable ally, so they began to look to the Roman empire for support. The Roman empire was a pagan empire, however, it was the dominant "superpower" of the time. Anyone who could enlist it's aid would have an unconquerable ally at it's side and would itself be undefeatable. On the Roman side, Emperor Constantine had just murdered his son and wife and the result of this was a very real threat of a popular uprising from his subjects against him. It was therefore expedient for him to ally himself with the Christians in order to enlist the additional loyal support he so desperately needed to ensure his survival.

Most of these fringe sects now began to fade into insignificance and the matter was now left between those who believed in the Unity of God and those who believed in a "Trinity." The Roman empire's support fluctuated between these two groups for a long time until the Trinitarian's finally gained the upper hand and all but wiped the Unitarians off the face of the earth. They then selected and collected the "truly inspired" gospels into one volume which later became the "New Testament." They burned all other gospels. Many sweeping campaigns if "Inquisition" were launched. Everyone found possessing any of these "false" Gospels was put to death and his Gospel burned. This continued for many centuries and many people were put to death. Examples of those who were put to death are the philosopher Giordano Bruno, Galileo, Joan of Arc, and the religious order of knights called the Templars among countless hundreds of thousands of others. If the Trinitarians did not have the power to burn these people at the stake during their lifetime, then they would exhume their bodies after their death and burn them after their death (e.g. John Wycliffe). When things began to quiet down a little, the victor's historians and philosophers wrote their history books explaining how they managed to overcome the wicked, to defeat the blasphemers, and to burn the devils at the stake. These are the books which have had the greatest influence on the Western history books we have in our hands today.

But let us back up a little and study how and when the "inspired" books of the Bible were incorporated into the Christian "canon" of the Bible. We have already given a brief introduction in chapter 1.2.5 onwards of how the current Gospels of the Bible were introduced as "authentic." Let us now have a very brief look at some of the details. The following was obtained from "Izhar ul Haqq" among other references:

In the city of Nicaea (modern: Iznik, Turkey), in the year 325 AD, a great conference of Christian theologians and religious scholars was convened under the order of the Emperor Constantine to examine and define the status of these countless Christian Gospels. After a thorough investigation it was decided that the Epistle of Jude was genuine and believable. The rest of these books were declared doubtful. This was explicitly mentioned by Saint Jerome in his introduction to his book. St. Jerome, of course, was a Christian scholar and a great philosopher. He was born in 340 AD He translated the Bible into Latin. He was a famous bibliographer and wrote many books on the Bible. Before the year 325 AD., it is known that the Gospel of Barnabas was accepted as canonical in the churches of Alexandria. It is known to have been circulated in the first two centuries after Christ (pbuh) from the writings of Iraneus (130-200AD). After this council, four Gospels were selected out of a minimum of three hundred available and the rest, including the Gospel of Barnabas, were ordered utterly destroyed. All Gospels written in Hebrew were also ordered destroyed.

In the year 364 AD, another council was held in Liodicia for the same purpose. This conference of Christian scholars and theologians not only confirmed the decision of the council of Nicaea regarding the authenticity of the Epistle of Jude but also declared that the following six books must also be added to the list of genuine and believable books: The Book of Esther, The Epistle Of James, The Second Epistle of Peter, The Second and Third Epistles of John, The Epistle of Paul to the Hebrews. This conference pronounced their decision to the public. The book of Revelations, however, remained out of the list of the acknowledged books in both the councils.

In 397 another great conference was held called the Council of Carthage. Augustine, the great Christian scholar, was among the one hundred and twenty six learned participants. The members of this council confirmed the decisions of the two previous Councils and also added the following books to the list of the divine books: The Book of the Songs of Solomon, The Book of Tobit, The Book of Baruch, Ecclesiasticus, and The First and Second Books of Maccabees.

At the same time the members of this council decided that the book of Baruch was a part of the book of Jeremiah because Baruch was the deputy of Jeremiah. Therefore they did not include the name of this book separately in the list.

Three more conferences were held after this in Trullo, Florence and finally Trent (1545-63). The members of these meetings confirmed the decision of the Council of Carthage. The last two councils, however, wrote the name of the book of Baruch separately.

After these councils nearly all the books which had previously been doubtful among Christians were now included in the list of acknowledged books.

The status of these books remained unchanged until the Protestant Reformation. The Protestants repudiated the decisions of the councils and declared that there are only 66

truly “inspired” books of God, and not 73 as claimed by the Catholics. The following books were to be rejected: The Book of Baruch, The Book of Tobit, The Letter of Jude, The Songs of Solomon, Ecclesiasticus, The First and Second Books of Maccabees. They excluded these books from the list of acknowledged books.

The Protestants also rejected the decision of their forbears regarding some chapters of the book of Esther. This book consists of 16 chapters. They decided that the first nine chapters and three verses from chapter 10 were to be rejected. They based their decision on the following six reasons:

1 These works were considered to be false even in the original Hebrew and Chaldaean languages which were no longer available.

2 The Jews did not acknowledge them as revealed books.

3 All the Christians have not acknowledged them as believable.

4 Jerome said that these books were not reliable and were insufficient to prove and support the doctrines of the faith.

5 Klaus has openly said that these books were recited but not in every place.

6 Eusebius specifically said in chapter 22 of his fourth book that these books have been tampered with, and changed. In particular the Second Book of Maccabees.

It now becomes apparent that books which had been lost in the original and which only existed in translation were erroneously acknowledged by thousands of theologians as divine revelation. This state of affairs leads a non-Christian reader to distrust the unanimous decisions of Christian scholars of both the Catholic and the Protestant persuasions. The followers of Catholic faith still believe in these books in blind pursuance of their forebears.

It is a prerequisite of believing in a certain book as divinely revealed that it is proved through infallible arguments that the book in question was revealed through a prophet and that it has been conveyed to us precisely in the same order without any change through an uninterrupted chain of narrators. It is not at all sufficient to attribute a book to a certain prophet on the basis of suppositions and conjectures. Unsupported assertions made by one or a few sects of people should not be, and cannot be, accepted in this connection.

We have already seen how Catholic and Protestant scholars differ on the question of the authenticity of some of these books. There are yet more books of the Bible which have been rejected by Christians. They include the Book of Revelation, the Book of Genesis, the Book of Ascension, the Book of Mysteries, the Book of Testament and the Book of Confession which are all ascribed to the Prophet Moses. Similarly a fourth Book of Ezra is claimed to be from the Prophet Ezra and a book concerning Isaiah's ascension and

revelation are ascribed to him. In addition to the known book of Jeremiah, there is another book attributed to him. There are numerous sayings which are claimed to be from the Prophet Habakkuk. There are many songs which are said to be from the Prophet Solomon. There are more than 70 books, other than the present ones, of the new Testament, which are ascribed to Jesus, Mary, the apostles, and their disciples.

The Christians of this age have claimed that these books are false and are forgeries. The Greek Church, Catholic church and the Protestant Church are unanimous on this point. Similarly the Greek Church claims that the third book of Ezra is a part of the Old Testament and believes it to have been written by the Prophet Ezra while the Protestant and Catholic Churches have declared it false and fabricated.

Groliers encyclopedia says under the heading "New Testament, canon": *"The process by which the canon of the New Testament was formed began in the 2d century, probably with a collection of ten letters of Paul. Toward the end of that century, Irenaeus argued for the unique authority of the portion of the Canon called the Gospels. Acceptance of the other books came gradually. The church in Egypt used more than the present 27 books, and the Syriac-speaking churches fewer. The question of an official canon became urgent during the 4th century. It was mainly through the influence of Athanasius, bishop of Alexandria, and because Jerome included the 27 books in his Latin version of the Bible called the Vulgate, that the present canon came to be accepted.."*

As mentioned in chapter 2.1, even when a book is claimed to be truly "inspired" we still find that the Church cannot say with 100% assuredness who wrote this "inspired" book. As mentioned there, the authors of the RSV Bible by Collins say that the author of "Kings" is "Unknown," the book of Isaiah is "Mainly credited to Isaiah. Parts may have been written by others." Ecclesiastics: "Author. Doubtful, but commonly assigned to Solomon." Ruth: "Author. Not definitely known, perhaps Samuel." and on and on. Is this how a truly unbiased mind defines "inspired by God"? You be the judge.

"Verily, those who conceal that which Allah has sent down of the Book and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful torment. Those are they who purchase error at the price of guidance, and torment at the price of pardon. What boldness (They show) for the Fire!" The Qur'an, Al-Baqarah(2):174-175

Chapter 3: Ancient Pagan parallels to Christianity:

In this chapter, we shall demonstrate that most of the practices of today's "Christianity" as well as most of it's beliefs were "borrowed" from the same paganism Jesus (pbuh) fought so valiantly during his lifetime to destroy. As the reader will by now have become accustomed, this will be proven through the writings of Christians themselves. We shall demonstrate how all of these practices and beliefs were well established among many other pagan cults centuries before the arrival of Paul and his "visions."

The expanse of land between the river Nile and the river Euphrates was home to the Jews for centuries before the coming of Jesus (pbuh). During this period, this land fell under the rule of many empires, including the Babylonians, the Persians, and the Romans, all of whom had extensive contact with many other cultures and beliefs. We shall see in what follows that the religion of Jesus (pbuh) was warped after his departure through the influence of all of these cultures and beliefs and how it now bears characteristics of many of these religions, including Buddhism, Roman and Greek worship, Hinduism, Persian and Egyptian beliefs, in addition to Judaism and many others.

The following information has been obtained from the books *"Bible myths and their parallels in other religions"* by T. W. Doane and *"Islam and Christianity in the modern world,"* by Dr. Muhammad Ansari.

The general impression among Christians today is that the difference between today's "Christianity" and Paganism is so great that any similarity between them is scarcely recognizable. This, however, is far from the truth. The more knowledgeable a Christian becomes with today's "Christianity," the more they realize that it is the end result of a continuous effort to foist upon Jesus (pbuh) and his apostles the pre-existent beliefs of ancient paganism. The established beliefs of these pagans were "inserted" into the word of God and it's religious practices through the agency of many centuries of divine "inspiration" to the Church. The most knowledgeable among Christian scholars are the most well-acquainted with this fact.

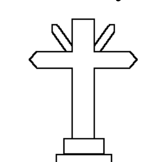
The great luminary of the Church, Saint Augustine himself (354-430 AD.), is quoted to have said *"The same thing which is now called CHRISTIAN RELIGION existed among the ancients. They have begun to call Christian the true religion which existed before."*

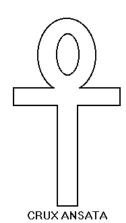
"Our love for what is old, our reverence for what our fathers used, makes us keep still in the church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours" James Bonwick

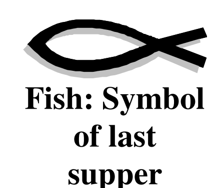
Where to start? There is so much to say. The examples are so numerous. Why not start with the very symbol of Christianity itself, the "cross."

The Cross:

It is a well known fact (Groliers, "*Bible myths*", etc.) that the first symbol of Christianity was that of a fish. On sacramental cups, seals, and lamps the Holy Spirit was symbolized by a dove and Christ by a fish (perhaps because at the time, fish was one of the elements of the sacred meal) or by a shepherd carrying a sheep on his shoulders (from Luke 15:3-7) The cross was not adopted until long after the departure of Jesus. One of the main reasons for this was the fact that he who dies on the cross is considered cursed by God (Galatians 3:13). Current historical knowledge recognizes the fact that the cross was well recognized as a religious symbol long before the advent of Jesus (pbuh). It was adored in India as the symbol of the Hindu god Agni, the "light of the world." It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri, and Jama. The cross was also well known among the Buddhists from ancient times and the followers of Lama of Thibet.






Fish: Symbol of last supper

The ancient Egyptians also adopted the cross as a religious symbol of their pagan gods. Countless Egyptians drawings depict themselves holding crosses in their hands. Among them, the Egyptian savior Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his mother's knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the CRUX ANSATA, was later adopted by the Christians.

The Egyptian savior, Osiris, the Egyptian god of the dead and the underworld, is sometimes represented holding out this cross to mortals signifying that this person has discarded mortality for the life to come.

Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun "Mithra" and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries before Christianity did the same. An ancient inscription in Tessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The examples are far too numerous to list here, however, anyone wishing to learn more is encouraged to read the books mentioned above.

<u>The "Trinity":</u>

Now let us study the "Trinity" and it's roots in ancient pagan worship. The "Trinity" of Christendom, as defined in the creed of Nicea, is a merging of three distinct entities into one single entity, while remaining three distinct entities. We are told to speak of the three gods as <u>one</u> god, and never as <u>three</u> gods which would be considered heresy (Isaiah 43:10). They are considered to be co-eternal, co-substantial, and co-equal. However, only the first was self existent. The others preceded from the first. This sort of self-contradictory philosophical warping of the message of Jesus (pbuh) has it's roots not in the inspiration



of God, but in ancient paganism. Most ancient religions were built upon some sort of threefold distinction. Deities were always trinities of some kind or consisted of successive emanation in threes.

In India we find the doctrine of the divine trinity called "Tri-murti" (Three-forms) consisting of Brahma, Vishnu, and Siva. It is an *inseparable* unity though three in form. Worshipers are told to worship them as *one* deity. Such concepts posed no problem to the logic of an Indian worshipper since they were already used to worshipping gods with the body of a man and the head of an elephant, or gods with six arms, and so forth.

The Brahmas also have their trinity. In their trinity, *Vajrapani*, *Manjusri*, and *Avalokitesvara* form a divine union of three gods into one god called "Buddha." The citizens of China and Japan also worship Buddha, but they know him as "Fo." When they worship him they say *"Fo, is one god but has three forms."*

Sir William Jones says: *"Very respectable natives have assured me, that one or two missionaries have been absurd enough to in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians; because their Brahma, Vishnu, and Mahesa (Siva), were no other than the Christian Trinity." Bible myths and their parallels in other religions*, p. 370.

The ancient Egyptians also worshipped a trinity. Their symbol of a wing, a globe, and a serpent is supposed to have stood for the different attributes of their god.

The Greeks also had their trinities. When making their sacrifices to their gods, they would sprinkle holy water on the alter *three* times, they would then sprinkle the people *three* times also. Frankincense was then taken with *three* fingers and strewed upon the alter *three* times. All of this was done because the oracle had proclaimed that all sacred things ought to be in threes. Remember that the philosophy of these people (The Greeks) is what was primarily responsible for defining the Christian "Trinitarian" nature of God. This was done through the writings of the great Greek philosopher Plato regarding his "Logos" ("word"). Further, remember that the Gospels of the Bible were named the "Greek Gospels" for a reason; because they were written in their language and based upon their philosophy (see chapter 1).

T. W. Doane says: *"The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage : "In the beginning was the Word, and the Word was with God, and the Word Was God" is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian........We see then that the title "Word" or "Logos," being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the middle of the*

second century after Christ. The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was 'First God, then the Word, and with them the Spirit'. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship." From *Bible Myths and their parallels in other religions*, pp. 375-376.

Trinities were not confined to these groups alone, but the Persians, the Assyrians, the Phenicians, the Scandanavians, the Druids, the inhabitants of Siberia, the ancient Mexicans, the Peruvians, and many others, all worshipped "Trinitarian" pagan deities long before the council of Nicea of 325 AD. officially recognized this to be God's "true" nature.

Christmas:

Let us now move on to the "birthday of Jesus," Christmas. Jesus (pbuh) is commonly considered to have been born on the 25th of December. However, it is common knowledge among Christian scholars that he was not born on this day. It is well known that the first Christian churches held their festival in May, April, or January. Scholars of the first two centuries AD. even differ in which year he was born. Some believing that he was born fully twenty years before the current accepted date. So how was the 25th of December selected as the birthday of Jesus (pbuh)?

Grolier's encyclopedia says: *"Christmas is the feast of the birth of Jesus Christ, celebrated on December 25.... Despite the beliefs about Christ that the birth stories expressed, the church did not observe a festival for the celebration of the event until the 4th century.... since 274, under the emperor Aurelian, Rome had celebrated the feast of the "Invincible Sun" on December 25. In the Eastern Church, January 6, a day also associated with the winter solstice, was initially preferred. In course of time, however, the West added the Eastern date as the feast of the Epiphany, and the East added the Western date of Christmas"*

So who else celebrated the 25th of December as the birth day of their gods before it was agreed upon as the birth day of Jesus (pbuh)? Well, there are the people of India who rejoice, decorate their houses with garlands, and give presents to their friends on this day. The people of China also celebrate this day and close their shops. The pagan god Buddha is believed to have been born on this day when the "Holy Ghost" descended on his virgin mother Maya. The great savior and god of the Persians, Mithras, is also believed to have been born on the 25th of December long before the coming of Jesus (pbuh). The Egyptians celebrated this day as the birth day of their great savior Horus, the Egyptian god of light and the son of the "virgin mother" and "queen of the heavens" Isis. Osiris, god of the dead and the underworld in Egypt, the son of "the holy virgin," again was believed to have been born on the 25th of December.

The Greeks celebrated the 25th of December as the birthday of Hercules, the son of the supreme god of the Greeks, Zeus, through the mortal woman Alcmene. Bacchus, the god of wine and revelry among the Romans (known among the Greeks as Dionysus) was also born on this day.

Adonis, revered as a "dying-and-rising god" among the Greeks, miraculously was also born on the 25th of December. His worshipers held him a yearly festival representing his death and resurrection, in midsummer. The ceremonies of his birth day are recorded to have taken place in the same cave in Bethlehem which is claimed to have been the birth place of Jesus (pbuh).

The Scandinavians celebrated the 25th of December as the birth day of their god Freyr, the son of their supreme god of the heavens, Odin.

The Romans observed this day as the birth day of the god of the sun, *Natalis Solis Invicti* ("Birthday of Sol the invincible"). There was great rejoicing and all shops were closed. There was illumination and public games. Presents were exchanged, and the slaves were indulged in great liberties. Remember, these are the same Romans who would later preside over the council of Nicea (325 AD.) which lead to the official Christian recognition of the "Trinity" as the "true" nature of God, and the "fact" that Jesus (pbuh) was born on the 25th of December too.

In Decline and Fall of the Roman Empire, Gibbon says: *"The Roman Christians, ignorant of his (Christ's) birth, fixed the solemn festival to the 25th of December, the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of Sol"* vol. ii, p. 383.

Christmas is not the only Christian festival which was borrowed from ancient paganism and foisted upon the religion of Jesus (pbuh). There is also Easter (see chapter 1), the Feast of St. John, the Holy communion, the Annunciation of the virgin, the assumption of the virgin, and many others have their roots in ancient pagan worship. Since we can not get into the details here, therefore, the interested reader is encouraged to read about them in the books mentioned above.

General similarities with paganism:

As we have seen, the common thread among most of these pagan sects is their worship of the sun as their deity and their selection of the Winter Solstice (25th of December) as the time of the birth of their supreme god. The winter Solstice is the time of year when the sun would reach it's last stage of decline and once again begin to rise and become "re-born." This rise would continue until day and night become equal in length. At this point, the god of the sun would appear to be at a stand off with the "prince of darkness." This would occur at the Vernal equinox, or Easter. This situation, however, would not

last for long, as the god of the sun would triumph after Easter, and days would become longer than nights.

We notice that the church too received divine "inspiration" that Jesus (pbuh) was born on the 25th of December, and also that he too "triumphed over the prince of darkness" on Easter day, just as the pagan gods of the Greeks and Romans had done centuries before. Let us have a brief look at the popular beliefs of the pagan Gentiles who would later take it upon themselves to spread "Jesus'" religion to the world:

Attis:
The pagan god Attis was the son of the virgin Nana. He was the "savior" and "only begotten son." His blood was believed to have renewed the fertility of the earth. As such, he was a symbol of immortality. He was believed to have died on March 24th and been resurrected shortly thereafter. Sacramental meals and baptism of blood were features of his church.

Adonis or Tammuz:
He was born of a virgin and was the "savior" of Syria. He died in redemption for mankind and was later resurrected in the spring.

Dionysus or Bacchus:
He was the "only begotten son" of Jupiter, the king of the gods of the Romans and the lord of life and death (For the Greeks, his father was the almighty Zeus). He was named the god of wine and revelry. Dionysus died at the hands of the Titans, who tore him apart, roasted the pieces, and began to eat them. At that point Zeus intervened, saved some of the pieces, and had Apollo bury them at Delphi. There, it was believed, Dionysus arose from the dead. He said to mankind *"It is I who guide you; it is I who protect you, and who save you; I am Alpha and Omega."* He was slain for redeeming humanity and was called "the slain one," "the sin bearer," and "the redeemer." In celebrating his festival, his worshippers would observe the *sparagmos*: the tearing apart of a live animal, the eating of its flesh, and the drinking of its blood; participants believed they were in fact partaking of the god's body and blood. Plays were also staged at these festivals. Wine had a central place at his festivals. Does any of this sound familiar?

Bel or Baal:
He was the sun god of Babylon. The story of his life and his passion play is almost an exact carbon copy of that of Jesus (pbuh). Called the lord of the universe, he was killed by monsters but restored to life. His death and resurrection were celebrated annually as a part of Canaanite fertility rituals.

Osiris:
He was the Egyptian's god of the dead and the underworld, born of the "virgin of the world" on the 29th of December. He preached gentleness and peace. Wine and corn

were both his discoveries. He was betrayed by Typhen, slain and dismembered. He remained in hell for two or three days and three nights. He would be the judge of mankind in a future life.

Mithras or Mithra

He was the sun god of the Persians and the son of a virgin. He was born on the 25th of December. Christmas and Easter were two of the most important festivals of his church. His worshipers observed baptism, confirmation, and Eucharist supper at which time they would partake of their "God" in the form of bread and wine.

Krishna:

The Indian god Krishna too bears a tremendous resemblance to Jesus (pbuh) in the story of his mission and his divinity. He was the incarnation of the Indian's supreme god Vishnu (the preserver and protector of the world) in the womb of Devaki. Upon his birth, a great chorus of angles proclaimed "In the delivery of this favored woman, nature shall have cause to exalt." His birth was indicated by a star in heaven. Although of royal blood, he was born in a cave. He was presented with gifts of sandalwood and perfumes. His foster father was told to flee and hide him lest king Kansa might take his life. King Kansa had ordered all male infants born on that night to be slain. One of his first miracles was the healing of a leper. He was later slain and this resulted in an eclipse of the sun and a black circle forming around the moon. Spirits were seen on all sides and he descended into hell, rose again, and ascended into heaven with many people being witnesses to his bodily accent. He will have a "second coming" in the future which his followers continue await. There are countless other similarities with what is known today as "Christianity" even though his religion was well establish centuries before the birth of Jesus (pbuh). The accounts of Krishna's childhood agree quite closely with the apocryphal accounts of Jesus' childhood. In the ancient epic poems, Krishna is simply regarded as a great hero, it was not until about the 4th century BC that he was elevated to the position of a god. Is all of this a mere coincidence?

Buddha:

Both books mentioned above have compiled a very detailed comparison of the legends of both Jesus (pbuh) and Buddha. The similarities are astounding. T.W. Doane has gone so far as to dedicate an entire chapter to this comparison, including a 48 point side-by-side narration from the time of their birth till the end of their lives on earth. Their conception, birth, mission, miracles, temptation, preaching, worship, prophesies, death, ascension, divineness, judgment of mankind, and many other matters are almost word-for-word exact carbon copies of one another. Dr. Ansari records in his book the following words of the eminent Christian scholar S. M. Melamed: *"Yet the fact remains that Buddhist canons were already known to the Western world before the coming of Jesus. Today hardly any Indologist of note denies the organic connection between the two redemptive religions. So close is the connection between them that even the details of the miracles recorded between Buddhism and Christianity are the same. Of Buddha,*

too, it was told that he fed five hundred men with one loaf of bread, that he cured lepers and caused the blind to see." As far back as 1884, a German historian of religion by the name of Rudolph Seydel published a very detailed study demonstrating that all of the tales, miracles, similes, and proverbs of the Christian Bible have their counterparts in the much more ancient Buddhastic gospel.

The author of "Bible Myths" observes that even though Buddha has been elevated today to the position of God, still, Mr. Doane observes that *"There is no reason to believe that he ever arrogated to himself any higher authority than that of a teacher of religion, but as in modern factions, there were readily found among his followers those who carried his peculiar tenets much further than their founder. These, not content with lauding during his life-time the noble deeds of their teacher, exalted him, within a quarter of a century after his death to a place among their deities - worshipping as a god one they had known only as a simple hearted, earnest, truth-seeking philanthropist."* Once again, this conforms exactly to the claim of the Qur'an that God was selecting prophets from every nation on earth (not just the Jews) and sending them to their people (and only to *their* people) to return them to the true worship of God alone, and that after their departure, their followers would not be content with themselves until they had managed after the death of their prophet to totally corrupt what he had come to preach to them and even to go so far as to make this prophet himself the object of their pagan worship (the Qur'an, Fatir (35):24).

We will notice that when ancient poems and writings of such people prove that Buddha started out simply as a "religious teacher" and never claimed for himself divine attributes, then we will readily conclude that his followers have corrupted his original teachings. However, when the same is discovered in the early Christian writings of the first three centuries AD. regarding Jesus (pbuh) (see chapter one), now these writings are labeled "apocryphal" lies. They "blaspheme the Lord Jesus." "How could anyone ever dare say such a thing about our god Jesus?" they will ask. And this is the exact same response you can expect to get from a worshipper of Buddha. If you show him the writings of the first centuries AD. regarding Jesus, he will be forced to conclude that Jesus (pbuh) was a "religious teacher" (prophet of God) and never attempted to promote himself to any higher level of divine authority. However, he will never accept such claims against his "god" Buddha. Notice how personal prejudice prevents one from accepting what their own logic dictates?

We have already seen in chapter one how Christian scholars today readily recognize the fact that for the first three decades AD., "Christianity" remained a sect within Judaism and that the first fifteen Bishops of Christianity were circumcised Jews who worshipped in the synagogues of the Jews. We have seen how it was only after the introduction of Christianity to the Romans and the official "Guardianship" of the Roman empire of the religion of Jesus (pbuh) that it began to see many of the "truths" of the mission of Jesus (pbuh) which were hidden from the very first apostles of Jesus (pbuh). We have seen how the "trinity," the birth of Jesus (pbuh) on the 25th of December, the Easter festival and many other founding doctrines of Christianity were not "recognized" to be the "truth"

until after the religion of Jesus (pbuh) was “adopted” by those people who for many centuries before that had been spoon fed doctrines of “trinity,” “savior from sin,” “incarnation of the almighty,” “death and resurrection,” Christmas and Easter, “three days and three nights in hell,” “only begotten of the almighty,” “killed by the enemy,” and many other matters which were later “inspired” to them by God in order to be “clarified” in the Bible so that they could be seen clearly.

Sadly enough, once all of this detailed and irrefutable evidence has been presented, by the Christian’s own scholars, in support of the fact that all of these matters were acts of pagan worship and belief centuries before the coming of Jesus (pbuh), even with all of this, the adamant orthodox will ever manage to find a way out. *“It is quite simple really,”* they will explain, *“All of these countless pagan cults from all over the earth must have had prior knowledge of the coming of Jesus and inserted the story of his life into pagan mythology centuries before his actual arrival.”* Muslims can not force a person to use their mind. They can only present the evidence. It is up to that person themselves whether they will choose to accept the facts or not. The great and elect messenger of Allah, Jesus (peace be upon him), is innocent of these pagan innovations which have been foisted upon him after his departure by those who do not fear God. He was a true messenger of God and would never dare to say otherwise. God is one god. He is indivisible and inseparable. There is no God but He. He has no sons nor any equal. He does not hold mankind responsible for the sin of others, but only for their own worship. And He alone shall be the final judge of all of mankind on the day of judgment.

There are many other parallels that could be brought up in this comparison. However, we can not get into the details here, and therefor, we leave it up to the interested reader to read about them in the books mentioned above.

Chapter 4: Jesus' second coming and myth of "grace":

Many Christians claim that the total cancellation of the law of Moses (by St. Paul) after the departure of Jesus (pbuh), which Jesus (pbuh) himself practiced faithfully and fully throughout his lifetime, was warranted because they are in "grace" and awaiting the second coming of Jesus (pbuh) which will come "any second now" and establish the kingdom of God in great glory and power. Rather than argue the issue of grace and whether Jesus (pbuh) himself ever preached such a concept, we will instead present the following verses with regard to WHEN Jesus' second coming is supposed to occur. They are self explanatory but we have no doubt that this will not prevent some from inventing new abstract meanings for them:

Matthew 24:29-34 ***"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, <u>THIS GENERATION shall not pass, till all these things be fulfilled</u>.."*** How many generations have passed since?

Mark 13:23-30 ***"But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that <u>THIS GENERATION shall not pass, till all these things be done</u>."*** How many generations have passed now?

Matthew 10:22 ***"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, <u>flee</u> ye into another: <u>for verily I say unto you, Ye shall NOT HAVE GONE OVER THE CITIES OF ISRAEL, till the Son of man be come</u>."*** They have not only gone over all of the cities of Israel, but have dispersed throughout all of the Earth and we are still waiting.

Matthew 16:27-28 ***"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, <u>THERE BE SOME STANDING HERE, which shall not taste of death, till they see the Son of man coming in his kingdom</u>."*** Are there any of those who were standing there who are alive to this day? Is this not further proof of mankind's tendency to put words in the mouth of Jesus (pbuh)?

(also see: Revelations 3:11, Rev. 22:7, Rev. 22:10, James 5:8, 1 Thessalonians 4:15-17,...etc.)

Regarding the verse of Mark, Mr. Tom Harpur says: *"Nevertheless, he (Jesus) apparently expected this cataclysmic event to occur very soon - in fact, during the lifetime of some of his followers"* For Christ's Sake, pp.37.

At first, the Christian community expected an imminent return of Christ. We are told that during the first century AD, the Christian community looked forward to the imminent return of Christ in glory and the establishment of the Kingdom. This hope carried on in the second century. When the second coming failed to occur, the church organized itself as a permanent institution under the leadership of its bishops.

This, however, did not stop the predictions of "the second coming." Some of the Christian sects which continue to preach this imminent second coming are the Seventh-Day Adventists, the Christadelphians, the Jehovah's Witnesses, and the Plymouth Brethren. For example, the "Adventists" believed that the second coming of Christ is imminent. They were taught this by the preaching of William Miller (1782-1849). On the basis of his study of the books of Daniel and Revelation, Miller predicted that March 21, 1844 was the precise date when Christ would return to earth. When this day came and went without the promised appearance of Christ, Miller changed his prediction to October 22, 1844. This time there was no doubt. On October 22, 1844, Christ would indeed return in glory and the Earth would be cleansed by fire, ushering in the millennium (a 1,000-year reign of righteousness and peace before the Last Judgment). When the designated date again passed without event, many believers drifted away.

The faithful remnant of Millers followers stood by him despite the fact that both of his prediction never materialized. The most significant of them are the Seventh-Day Adventists and the Advent Christian Church. The most noteworthy leader of the Seventh-Day Adventists was Ellen G. White (1827-1915) who shifted their emphasis to health reform. To this day, they are believed to number over 800,000 members.

Muslims too believe in the second coming of Jesus (pbuh). However, Muslims are told that Jesus (pbuh) was not forsaken by God to the Jews to be killed, rather, he was raised by God and it was made to appear to mankind that he was crucified (Jesus' apostle Barnabas tells us that it was Judas the traitor who was taken to be crucified). Muslims are



also told that he will not return to earth until just before the end of time, and not that he will return before the death of his own generation, as stated above.

Chapter 5 Various Miscellanea

(Note: before reading this chapter, please make sure you have read chapter 2.3 first)

"The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then does He punish you for your sins? Nay, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. Allah's is the dominion of the heavens and the earth and all that is between them, and unto Him is the journeying." The Qur'an, Al-Nissa (5):18

5.1 A Biblical picture of God

A Muslim believes that God is unlike anything we can imagine. No one can look at him and live. He never tires. He is all-knowing, all-seeing, all-powerful. Perfect. All he needs do is decree a matter and it will be. Yet the language of the current Bible never fails to picture even God himself in undignified terms:

God goes for a stroll:

Genesis 3:8 ***"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."***

God can not find Adam (not all-knowing):

Genesis 3:9-10 ***"And the LORD God called unto Adam, and said unto him, Where are you? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."***(from God??)

God does not know if Adam ate from the tree or not (not all-knowing):

Genesis 3:11 ***"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"***

Before looking for hidden meanings for the above verses, we should consider the following:

1) Read chapter 2.3.

2) If you were to give your child total, unconstrained freedom to do whatever he wants in your house, you only ask him "don't play with my stereo." If he then goes ahead anyway and proceeds to dismantle it into fifty different pieces. If you know for a fact that he did it and you know exactly where he has hidden himself (maybe you had a hidden camera somewhere), would you walk all over the house calling out "Where are you my son?," "come out, come out wherever you are"?, or would you storm up to the place where he was hiding, pull him out by his ears, and punish him severely?

3) If you did not know where he was hiding, but knew what he had done without a doubt, would you, once you had found him, ask him: "why are you hiding? Did you break my stereo?" It is important to first attempt to think logically before looking for abstract meanings.

God becomes tired and needs to be refreshed:

Exodus 31:17 ***"It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."***

Notice that the verse does not claim that God almighty "meditated" or "abstained from work," but rather that He "rested." This implies that it is possible for God almighty to experience fatigue and that He is not all-mighty and all-powerful since He sometimes needs to be "refreshed."

God is not cognizant and/or is not eternally aware (not all knowing, all seeing, attentive and aware):

Psalms 44:23 ***"Awake, why sleepest thou, O Lord? arise, cast us not off for ever."***

When God finally becomes cognizant attentive and aware, He acts like a drunkard:

Psalms 78:65 ***"Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."***

Jacob wrestles with God. God can not win against Jacob. Jacob sees God face to face:

Genesis 32:24-30 ***"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."***

Many people claim the Jacob wrestled with an angel. Does this sound like he wrestled with an angel? Did Jacob (pbuh) say "I have seen the angel of God"? Did he say "I have seen the light of God" or some other statement that might have had an abstract meaning? No! He said "**I have seen God"** and just so that there would be no doubt in anyone's mind he added the words **"face to face."** If Jacob (pbuh) had wrestled with an angel, then why would he need to say **"my life is preserved"**? Do people who see angels die? (Numbers 22:31, 2 Samuel 24:17, 1 Chronicles 21:16, ...etc.). If Jacob had seen the face of an angel then why would he name the place "the face of God"(peni-el), and not "the face of the angel"(peni-malak)? Indeed, this is how the great St.Augustine and many others understood this verse. This brings up another question. How do we reconcile this with point 24 in the table of chapter 2.2 ?

We are beaten over the head four times with the fact that a human (Jacob, peace be upon him) managed to out-wrestle *God* almighty, but the translators realizing the

fallacy of this concoction continually try to re-interpret this verse and make excuses for it. Notice how we are beaten over the head not once, but *four* times with the fact that this was GOD who was beaten by Jacob:

1) "I have seen GOD."
2) "FACE to FACE."
3) "And my life is preserved."
4) They called the place "Peniel" ("FACE OF GOD").

Are we now to believe that God wrestled with Jacob all night, He resorted to hitting Jacob (pbuh) below the belt, and in the end was *still* bested by Jacob (**"I will not let thee go, except thou bless me"**)? When someone has you in a headlock and tells you: "do as I tell you," is he victorious or not?

God forbid! High exalted is He! Illustrious! Mighty! Magnificent! All-powerful! Neither Moses nor Jacob would ever make such a claim. Nor would the other prophets of God. The great and noble prophets would never dare to claim that God had been reduced to a punching bag to further their own egos. Notice how it is not sufficient to humbly prostrate oneself before God, bowing down and beseeching Him for His favors in earnest prayer and in all submission. Rather it is necessary to slap Him silly and beat Him into the ground then *force* Him to bless the victor. Is this not preposterous? Does this not reek of tampering fingers?

God regrets his actions, God can not see the future, God can not change the past:

Genesis 6:6 ***"And it repented the LORD that he had made man on the earth, and it grieved him at his heart."***

It is not possible to regret doing something unless the result of this action was something bad that had not been foreseen and can not be changed. In Webster's New Dictionary (1990), the word "repent" is defined as follows: to regret, sorrow for, to wish to have been otherwise what one has done or left undone.

Thus, God is claimed to be:

1) Unable to see the future: If I know *for a certainty* that performing "action" will result in "result," then when "result" comes about I will not regret it unless I was *forced* in the first place to perform "action." There is a difference between "not liking" something and "regretting" something.

2) Unable to change the past if he wanted to: As per the above Webster's definition, to repent is to "wish to have been otherwise what one has done or left undone." But if God is capable of doing all things, as a Muslim believes, then he does not need to "wish." He can decree it and it will be.

Also notice that God is not merely claimed to have regretted this action, but to have "grieved at His heart." Webster's defines grief as: <u>Deep sorrow</u> caused by loss, distress. So according to this passage, God felt the deepest sorrow from the bottom of his heart. If one of us felt this kind of torment and was given the means to change matters, would we hesitate? God is not this helpless!

For the Islamic perspective on God almighty, read the following:

God almighty: Al-Ikhlas(112):1-4, Kaaf(50):38, Al-Aaraf(7):143, Al-Shurah(24):11-12, Al-Anaam(6):3, Saba(34):27, Al-Zumar(39):1-7, Al-Hashir(59):21-24, Al-Hadeed(57):1-6

5.2 My grandfather did it (or: Is King David Going to Hell?):

Deuteronomy 23:2 ***"A bastard shall not enter into the congregation of the LORD; <u>even to his tenth generation</u> shall he not enter into the congregation of the LORD."***

If we look at the genealogy of David the king (pbuh) we find:

Matthew 1:1-6 ***"The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and (1)<u>Phares</u> begat (2)Esrom; and Esrom begat (3)Aram; And Aram begat (4)Aminadab; and Aminadab begat (5)Naasson; and Naasson begat (6)Salmon; And Salmon begat (7)Booz of Rachab; and Booz begat (8)Obed of Ruth; and Obed begat (9)Jesse; And Jesse begat (<u>10</u>)<u>David the king"</u>***

Who is Phares, the son of Judas? Let us ask the Bible:

Genesis 38:24-28 ***"And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, <u>she is with child by whoredom</u>. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And <u>Judah</u> acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore <u>his name</u> was called <u>Pharez."</u>***

(Note: For some reason, the Old and New Testaments tend to spell names differently)

King David's ninth father, Phares the son of Judas (Pharez the son of Judah), according to the Old Testament, was a bastard. Does this mean that David the king (pbuh), a great and pious messenger and the ancestor of Jesus (pbuh) (according to Matthew 1:1) shall not enter the congregation of the Lord? Did God "inspire" this? Did Muslims write any

of this? Try to remember this when you are told that Jesus (pbuh) inherited the kingdom of David (what did he inherit?). This is not a Muslim's view of David (pbuh) nor Jesus (pbuh). Does this not reek of tampering hands? Please read chapter 3.3.

5.3 Poison yourself or be damned

Pop Quiz:

1) Are you a Christian? Yes or no?
2) Do you truly believe? Yes or no?
3) Have you been baptized? Yes or no?
4) Mark 16:16-18 ***"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM; they shall lay hands on the sick, and they shall recover."***
5) Once again. Have you (a)been baptized and (b)do you believe?
   a) If NOT then you WILL NOT BE SAVED BUT DAMNED.
   b) If you have been baptized and believe then you should be able to drink any deadly poison and not be harmed. Why not try it? Are you willing to drink some battery acid? How about the other signs? Can you lay your hand on any randomly selected terminally ill patient and have him rise completely cured? Can you place your hand on a paraplegic and have him rise cured? Should you not be able to do this if you truly believe? If you can not do this then does this not prove that you do not believe, and thus will not be saved but damned?
6) Have you been saved or not? Can you prove it? Go back to (4).

5.4 Who's will is stronger?:

In Deuteronomy we read that Moses was not to disturb the children of Ammon nor attempt to take their land:

Deuteronomy 2:17-19 ***"That the LORD spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession."***

Deuteronomy 2:37 ***"Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us."***

Yet Joshua tells of how Moses gave the land of Ammon to Gad as an inheritance:

Joshua 13:24-25 ***"And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. And their coast was Jazer, and all the***

cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;"

God himself vowed to not give Moses (pbuh) <u>even the smallest portion</u> of the land of Ammon, yet Moses is now claimed to have taken it anyway (against God's will?) and given half of it to Gad. Was this a slip of a scribe's pen? Is it a difference in "spelling"? Centuries of tampering with the word of God has left it's mark.

<u>5.5 Who bears the sin?:</u>

Ezekiel 18:20 ***"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."***

Remembering this, let us read:......

Noah curses Canaan:

Genesis 9:18-25 ***"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."***

If for a moment we are to believe this story. And we are to believe that Noah(pbuh) would drink till he became falling-down drunk and naked. And we are to somehow assign the blame for this to Ham. Then, why curse Canaan (the son of Ham) why not curse Ham directly? Also, why curse *only one* of the <u>*four*</u> sons of Ham (Genesis 10:6 ***"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan."***) and not all of them? Further, Ham did not uncover his father. He only happened upon his father by chance. He could not have known that he would find his father naked in the tent. His brothers Shem and Japheth were told by Ham of their father's condition. So they knew without having to actually see. If their roles were reversed, and Shem or Japheth were to have been in Ham's shoes, what would they have done differently? Is this justice? If I burn my own house down, and you call the fire department, shall I then randomly select one of your sons and curse him? Why? What could possibly justify such an action?

One thing that people in Western countries today find hard to comprehend is that in the past, and even today in many Eastern countries, tribalism was a very strong force. A scandal in one tribe or an indiscretion of their ancestors would be powerful ammunition

in the hands of their rivals. To have such scandals stated by God himself would only strengthen the validity of that claim (please read chapter 2.3). If I were a Jewish descendant of Shem or Japhath and my neighbor were a Jewish son of Canaan, then I could beat him over the head day and night with the fact that he was a servant of my servants. God himself said so.

"Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them, nor (will He) look upon them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment." The Qur'an, A'al-Umran(3):77

For a Muslim, the claims to be found in the Bible with regard to the prophets of God, and even God himself, are monstrous and preposterous. One is hard pressed to find a single prophet or messenger who was not a drunkard, an idolater, an adulterer, guilty of incest, a liar, and so forth. The Bible practically overflows with such stories from almost every Tom, Dick, and Harry. Even the messengers of God are guilty of multiple cases of adultery and worse. Abraham is alleged to be a liar and worse (Genesis 12:13). Noah a drunkard (Genesis 9:21). Lot a drunkard and guilty of incest (Genesis 19:30-38). Solomon a worshipper of idols in his old age (1 Kings 4-9), David the king commits adultery with Uriah's wife and then murdered her husband (2 Samuel 11:3-4,15-18), David's son Ammon is guilty of incest and the rape of his half sister (2 Samuel 13:14). Aaron fashions an idol (the golden calf) for the Jews to worship (Exodus 32:1-4), to name but a very few of the many allegations to be found in the current Bible. We have already seen in chapter 2.3 how such fabrications found their way into the book of God (also see chapter 6.8) so we will not get into it here.

Muslims believe that God protects his messengers from ever erring in matters of faith. They can only err in matters of livelihood. For instance, a prophet can make a mistake in selecting which season to plant crops but he can not make a mistake in prayer. Why? Let us take the example of the most benign of these allegations, that of lying. When a prophet is sent by God to a group of people, he can expect the deck to be stacked severely against him. They will justly assume him to be a liar until proven, beyond a shadow of a doubt, to be otherwise. They will call him a liar even if they have no proof. A prophet's message rests solely on his truthfulness. If he were ever to lie, even to save his life, then this would prove that he is capable of lying and that he has established for himself guidelines under which it is permissible to lie. This would undermine his whole message as no one could then be sure he had not convinced himself that the end justifies the means, and that in order to get them to become decent people he might be willing to fabricate lies against God himself.

How much worse to drink oneself into a stupor. Alcohol is the door to all evils. Once a person loses control of his faculties he will be capable of anything. Just look at the allegations presented against Lot (pbuh). He who is willing to drink in such a fashion must realize that he will be accountable for his subsequent actions. It is not an acceptable excuse to say "I was drunk, I didn't know what I was doing." If your neighbor drinks

himself into a stupor and then runs down your mother with his car, will you say “It's not your fault. You were drunk”? Think about the other allegations for a while and you will understand what we mean. Muslims believe that the prophets of God are above such actions (note: Muslims are told that Lot was a prophet of God).

A Muslim believes that when God selects a messenger, He chooses the best of the best. He chooses men who will be an inspiration and a good example for their followers. Why the insistence in the Bible that God has such poor judgment? If my prophets are sinful people, can I not say “What is good enough for my prophet is good enough for me”? What possible excuse could God have to punish me if I only follow the example of His prophets <u>which He sent to guide and teach me</u>? I was only following their “guidance” and “teachings.”

The claim that God wanted to prove the fallibility of humans is quite flimsy. When we elect a congressman, do we look for a man of weak character who we know will use his position to steal and then say: “we did this to prove that thieves are people too,” or do we look for the man with the most impeccable character? If this man then steals, do we say “he is only human, don't worry, we might have done the same,” or do we say “Kick the son of a gun out of office and throw him in jail!”? When a government sends an ambassador to another country to represent them, do they select a man who they know will bring their country disgrace and dishonor? Since God knows what is in our hearts (Deuteronomy 8:2), does this not make him the supreme judge of character? God's prophets are human, and thus, imperfect. However, they are not this low.

Even in this age of indulgence, we can find individuals of sterling character who rise above allowing themselves to become falling-down drunk. There are monks who spend their whole life without a mate much less committing adultery. Incest is such a filthy word that even the most brazen sinner would be disgusted at such a thought. Are our highest examples of humankind less than these men?

Let us now look at another allegation against Jesus (pbuh). In John 2:1-10 we read how Jesus' (pbuh) first miracle was the changing of water into wine. This was not simple grape juice, but good potent wine (***“Thou has kept the good wine until now”***). Even those who had been drinking regular earthly wine up until then and were ***“well drunk”*** and would not recognize ***“that which is worse,”*** could tell the difference. This is the same wine which Christians are commanded to eschew in Ephesians 5:18 ***“And be not drunk with wine, wherein is excess; but be filled with the Spirit.”*** Even if we are to remember John 16:12 ***“I have yet many things to say unto you, but ye cannot bear them now”*** and we understand that it was not yet time for him to forbid such drinking, still, there is a difference between standing idly by and not participating nor condemning, and between creating for those who were ***“well drunk”*** some even more potent wine to drink. This is not a Muslim's impression of Jesus (pbuh).

How about Jesus' (pbuh) alleged treatment of his mother in these verses. Jesus (pbuh) is alleged to have said to his mother John 2:4 ***“Jesus saith unto her, Woman, what have***

I to do with thee? mine hour is not yet come." "Woman, what have I to do with thee?" Is this how a good Christian talks to his mother? The same mother who carried him in her womb for nine months and endured the pains of labor and birth for him. The same mother who endured the lies, accusations, and injuries of many with regard to her chastity because of him? The same mother who suckled him and raised him? Is this how the meek lamb of God is alleged to have responded to his mother's question? Is there no word in his language for "mother"? Can he find no better manner to address her than that which he used to address the adulteress in John 8:10: ***".....Woman, where are those thine accusers?."***?

In the Qur'an we read the story of the miraculous birth of Jesus (pbuh) wherein we find a defense of Jesus (pbuh) against such claims: ***"Then she (Mary pbuh) brought him (Jesus pbuh) to her own folk carrying him. They said: 'O Mary, you have truly come with a most wicked innovation. O sister of Aaron, your father was not a wicked man nor was your mother a harlot'. Then she pointed to him. They said: 'How can we speak to one who is in the cradle, a young child?'. He spoke: 'Lo! I am the servant of Allah, He has given me the Scripture and appointed me a prophet. And has made me blessed wheresoever I may be, and has enjoined upon me prayer and charity so long as I live. And (has made me) dutiful toward my mother and not overbearing or miserable. So peace upon me the day I was born, and the day I die, and the day I shall be raised alive(the hereafter)"*** Mariam(19):27-33.

For the Islamic perspective on the prophets, read the following:

Jesus: Mariam(19).
Moses: Al-Aaraf(7):103-171, Yunus(10:75-93, Al-Bakarah(2):47-101, Al-Nisa (4):162, Al-Maidah(5):20-26.
Noah: AalImran(3):33, Nooh(71):1-28, Al-Qamar(59):9-16, Yunus(10):71-75, Hood(11):36-49
Solomon: Al-Anbia(21):80-82, Al-Namil(27):15-44, Sad(38):30-40
Abraham: Al-Anaam(6):83-90, Al-Bakarah(2):124, Al-Bakarah(2):130-132, Al-Bakarah(2):135, Al-Bakarah(2):140, Al-Bakarah(2):258, Al-Bakarah(2):260, AalImran(3):33, , AalImran(3):67, Hood(11):75
David: Al-Anbia(21):79-80, Al-Namil(27):15-16, Al-Bakarah(2):251, Saba(34):10-11, Saad(38):17-26, Hood(11):69-76
Lot: Al-Aaaraf(7):80-84, Hood(11):77-83, Al-Hijir(15):59-75, Al-Sharaa(26):160-175, Al-Namil(27):54-58, Al-Ankaboot(29):28-30
Aaron: Al-Aaraf(7):150, Al-Kassas(28):34, Al-Anbia(21):48, Taha(20):80-101, Mariam(19):53, Al-Aaraf(7):142-154

For the Islamic viewpoint on God's elect in the face of adversity read the chapter of Yusuf(12) where we find the story of Joseph's chastity and fear of God. Also, see Al-Anaam(6):84-90.

5.6 Like Jesus prayed:

When a Muslim prays or thanks God he does so in the same fashion that was taught to Abraham, Moses, Jesus, and all of the previous prophets of Allah. You will find that when a Muslim prays he places his forehead on the ground in total submission to God almighty. Let us see how the prophets (including Jesus, pbuh) prayed:

Genesis 17:3 ***"And Abram fell on his face: and God talked with him, saying,"***

Genesis 17:17 ***"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"***

Exodus 34:8 ***"And Moses made haste, and bowed his head toward the earth, and worshipped."***

Numbers 16:20-22 ***"And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"***

Joshua 5:14 ***"And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?"***

Ezekiel 9:8 ***"And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"***

2 Chronicles 20:18 ***"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD."***

Ezekiel 11:13 ***"And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?"***

Matthew 17:6 ***"And when the disciples heard it, they fell on their face, and were sore afraid."***

Matthew 26:39 ***"And he (Jesus) went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."***

5.7 Like Jesus' greeting :

From ancient times, the prophets of God including Moses, Joseph, David, Jesus, the angles of God and many others including God himself have made it their custom to greet the believers with the words "Peace be with you." This can be seen in such verses as:

Genesis 43:23 ***"And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them."***

Judges 6:23 ***"And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die."***

1 Samuel 25:6 ***"And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast."***

Numbers 6:26 ***"The LORD lift up his countenance upon thee, and give thee peace."***

1 Samuel 1:17 ***"Then Eli answered and said, Go in peace"***

Luke 24:36 ***"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."***

John 20:19 ***".....came Jesus and stood in the midst, and saith unto them, Peace be unto you."***

John 20:26 ***"........then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."***

And especially:

Luke 10:5 ***"And into whatsoever house ye enter, first say, Peace be to this house."***

Can anyone guess what Muhammad (pbuh) taught his followers to say when greeting each other or departing from each other? You guessed it! "Assalam alaikum" or "Peace be unto you." Have you ever met a Christian who greets others with the words of Jesus (pbuh): "Peace be unto you" or departs with those words?

5.8 Black slaves and Christian misinterpretation of the Bible

There was a time when Christians claimed that they were justified in kidnapping people from Africa and selling them as slaves. This was because God himself had commanded them to do so. All "blacks" were considered to have been placed on this earth in order to serve them, and the clergy quoted the Bible in order to validate this belief. The verses which were alleged to prove this are the following:

Genesis 9:25 ***"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."***

Joshua 9:23 ***"Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."***

1 Timothy 6:1 ***"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed."***

Titus 2:9 ***"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again"***

No decent Christian today believes that God commanded them to enslave an entire race of people just because their skin is black, however, even with such proof in front of them, many will *still* not concede that among mankind, there are those who are both willing and

able to justify anything their heart desires through the Bible by applying their own abstract "hidden" meanings to verses which are clear and obvious.

5.9 Melchizedek, A god greater than Jesus?

In the Bible we can read about another god. His name is Melchizedek (or Melchisedec). He is first mentioned in Genesis 14:18-20 ***"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."***

This in itself may not be all that significant until we read Hebrews 7:1-4 ***"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; BUT MADE LIKE UNTO THE SON OF GOD; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."***

Is this God's brother? Is this God's cousin? Is this a completely different God? For these are certainly godly attributes. According to St. Paul's Bible (the Bible in our hands today), Jesus (pbuh) had a beginning (he was "begotten"), and an end "***he gave up the ghost***" (Luke 23:46). This mighty being, however, is alleged to have had neither. It is stated plainly here *in the Bible*, that he was "***made like unto the son of God***." Why do they not worship *him* then? The church now will allege that Jesus peace be upon him was "begotten" by God. Tell us what you mean when you say "begotten." What did God almighty do to "beget" Jesus (pbuh)? Further, if Jesus (pbuh) was "begotten," but Melchisedec who was "***made like unto the Son of God***," was not, then does this not make Jesus (pbuh) a "son of God" but Melchisedec an independent god with neither offspring nor parents? Is a god with no parents not greater than one who needs parents? Where is Melchisedec now?

But apologists will always manage to come up with abstract meanings for all verses that do not sit well with them. Some excuses are quite amazing. I was once given a long-winded lecture by one of these apologists about how, in essence, the word "like" in the verse ***"like unto the Son of God"*** does not mean "like" but means something akin to "similar but inferior to." To me this seems to be a quite novel interpretation of the verses. The actual Greek word is *aphomoioo* {af-om-oy-o'-o}, which Strong's concordance defines as "make like." Let us first see what Websters has to say about this word. Webster's defines "like" to mean "having the same characteristics; similar; equal." So according to Websters new dictionary (concise edition, 1990), which I believe everyone will agree is totally unbiased and non-Islamic, this verse means that Melchizedec has the same characteristics as the alleged Son of God and is equal to the Son of God. Ask any Christian, what kind of characteristics does Jesus have ? He will tell you he has *godly* characteristics. Ask him what the word "equal" means. He will tell you equal means

equal. Equal does not mean almost but not quite. It does not mean partially the same but inferior. It means EQUAL. So Websters is also telling us that Melchizedec is EQUAL to Jesus (pbuh).

When someone wants to interpret a verse to mean anything other than the obvious meaning conveyed by the English words themselves, he should present irrefutable supporting evidence from the author's own words that support said interpretation of the author's intent. This same apologist went on to explain how Melchizedec was some kind of (and I quote) "prototype" for the Son of God, and that "what Melchizedec is like Jesus is" and that he was one of the many priests who's death in office prevented their ministry from continuing, but that Jesus' ministry is eternal without end, and so forth. As always, the problem is that the speaker is always willing to speak all the way around a matter never actually critically analyzing it word for word, all the while sounding quite impressive and actually convincing those who do not bother to follow his claims with an open Bible in hand in order to test their validity.

If we go back and read the verses we will see that it says quite clearly ***"having neither beginning of days nor end of life"*** . It also says ***"abideth a priest continually."*** Is his ministry eternal or not? Did he die or will he ever die? Is the Bible lying? Does this not reek of tampering fingers?

Now that we have established that Melchizedec has the same characteristics as the alleged Son of God and that he is equal to the Son of God, and that his ministry is eternal and he never dies, let us look even closer at the above verse. Who would you consider a more powerful god, one who has a father (God) and a mother (Mary pbuh), or one who exists without need of a father nor a mother? Once again go back and read Hebrews 7:3 *carefully*. Have you read it? Am I lying? Does the bible say that Melchizedec is *"without father, without mother"* or not? Have I given my own interpretation of any of this so far? Have I not been conveying to you the obvious meanings of these English words themselves?

God created the heavens and the earth. Before that there was only Him. Even the heavens and the earth have a beginning of days. This mighty Melchisedec, however, was in existence even before the beginning of time and creation (without beginning of days). According to the Bible, <u>God did not create him</u>, otherwise he would have had a "beginning of days." So he exists, according to the Bible, without a need for God, sustenance, air, or anything else in creation. Is this not what the Bible says? Am I making up abstract meanings for any of this? Are these not godly characteristics? Am I stating anything but the obvious meanings of the words themselves? Is this not preposterous?

Now that we have established that:
1) Melchizedec has the same characteristics as the alleged Son of God
2) Melchizedec is equal to the Son of God
3) Melchizedec's ministry is eternal since he never dies, and

4) Melchizedec, unlike Jesus (pbuh) is an independent god, with neither father nor mother.
5) He was in existence before the beginning of creation (any creation at all).
6) Melchizedec does not need God, and he does not need to eat or breathe air.

Let us take an even closer look at the above verses. Melchizedec has *"neither beginning of days nor end of life"* . Did Jesus(pbuh) have an end of life? Ask the Bible! What does it say? Let us read Luke 23:46 together: "***And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost***." How about Romans 5:8 ***"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."*** Also, Romans 5:6 ***"For when we were yet without strength, in due time Christ died for the ungodly.."*** There are many more similar verses in the Bible. What do Christian evangelists preach to their ministries and to everyone on the street? They say "God (Jesus) died for your sins." Did I make this up? Did Jesus die or not? Does this not make Melchizedec, who is equal to the alleged Son of God, but eternal without death more "godly"? Is a god not expected to be eternal? Who can be considered *more completely* eternal, a god who is "begotten", dies, then comes back to life, or one who was ever present without birth, (neither beginning of days), and without death (nor end of life). Read the verses carefully.

We now get the following picture:

1) Melchizedec has the same characteristics as the alleged Son of God
2) Melchizedec is equal to the Son of God
3) Melchizedec's ministry is eternal
4) Melchizedec, unlike Jesus (pbuh), is an independent god, with neither father nor mother.
5) Melchizedec, unlike Jesus (pbuh), was never "born" or "begotten" but was ever present.
6) Melchizedec, unlike Jesus (pbuh), will never die but is eternally without death.
7) Melchizedec does not need God, and he does not need to eat or breathe air.

Does this not sound preposterous ? Notice how, when Jesus (pbuh), a man, is preached as being a god Christians have no trouble with that. They are willing to see proof of his godhead even where it can not be found (see chapter one). This is because Paul's church tells them to believe he is a god and to listen to them blindly. However, when the Bible itself tells them in no uncertain terms that another man, Melchisedec, is a god, then they are willing to "interpret" the verses fifty different ways and attach to them all manner of abstract interpretations to disprove this claim. Why? Because the church has not told them to worship Melchizedec, and again, has ordered them to listen to them blindly. If the Bible remains the word of God then why should we place the words of man (the church) above the words of God?

Some people will object that: "Melchizedec was an imaginary character and not real." Once again, a valid possibility, so let us study this claim. Let us go back and read the

above verses. Was prophet Abraham (pbuh) an imaginary character? Of course not! Well then, did Abraham "meet" a figment of his imagination upon returning from the "slaughter of the kings"? Was Abraham blessed by a figment of his imagination? Did he give a tenth of his spoils to a figment of his imagination? My research has uncovered many attempts to interpret this verse, however, all have been found wanting. These interpretations always attempt to either completely side-step the above issues, or when they do actually attempt to deal directly with them they say "of course it can not possibly be that the words are meant to be taken literally," with no valid explanation whatsoever. It is simply left up to the reader to have "faith" and only take the literal meanings of such words when they are applied to Jesus (pbuh), but when they are applied to others then they "can not possibly" be understood to be taken literally.

It is easy to make excuses. It is much harder to keep an open mind. I don't know about you, but my salvation is too precious a commodity to allow someone to dictate to me blind faith in doctrines they have inserted in the book of God, resulting in countless discrepancies. A truly uncorrupted religion of God must be able to convince me fifty ways from Sunday that it is faultless and unchanged by the hands of man. It should not need it's authors, propagators, and "correctors" to demand blind faith and my having to continually make excuses for it. Once again proving that the "Christianity" forced upon mankind by Paul and his church is not the Christianity preached by Jesus (pbuh) and his apostles two thousand years ago. Fourteen hundred years ago, God revealed to Muhammad (pbuh) that mankind had corrupted the religion which He had sent down upon Jesus (pbuh). Are we beginning to see their fingerprints?

5.10 The Ultimate Test of Jesus:

Many verses of the Bible make reference to the "three day and three night" prophesy (Matthew 20:19...etc.). We Muslims do not believe that Jesus (pbuh) himself said these words. Christian scholars themselves make mention of several cases throughout the Bible where people have put words in Jesus' mouth (see chapter two). They also recognize many passages of the Bible as being of a questionable nature. However, let us simplify this matter a little in order to make it easier to recognize the tampering fingerprints of the unscrupulous. Let us start with the assumption that no human being ever added or removed a single word from the Bible and move on from there. Please try to stay with me on this and you will see how only a very small amount of logic will prove that Jesus (pbuh) never said these words:

You would be hard pressed to find a single Christian today who has not heard of the "three days and three nights" prophesy. Where do they get it from? They get it from "the Gospel of Matthew." What does it say? If we read Matthew 12 we will see how the Jews were giving Jesus (pbuh) no end of trouble. They were constantly doubting him and making trouble for him. They had seen countless signs of his prophethood but insisted on disbelieving. Finally they ask him for a sign of his prophethood. How does Jesus (pbuh) allegedly respond to this request? Does he draw their attention to his healing of the lepers and the blind? No! Does he draw their attention to his casting out of devils? No! Does

he point out his raising of the dead? No! Does he mention any of his other countless miracles? No! Well, what does he say? He says: ***"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth"*** Matthew 12:39-40. In effect, Jesus (pbuh) was claimed to have put all of his eggs in one basket. He was telling them that ***"NO"*** sign shall be given to them ***"BUT"*** the sign of Jonas. This *ONE* sign shall *ALONE* decide who is truthful, him or those who doubted him. This shall be the "be all end all" acid test of his truthfulness.

Now, what is "Good Friday"? "Good Friday" is the day Christians tell us Jesus (pbuh) was crucified. In Merriam Webster's Collegiate Dictionary (tenth edition), it is defined as *"the Friday before Easter observed in churches as the anniversary of the crucifixion of Christ."*

Are you still with us? Have we made any of this up? OK, let us continue. According to the Bible, the Jews had been carting Jesus (pbuh) back and forth on "Good Friday" between Pontius Pilate and Harod trying to get a conviction and official sanction to crucify him. After all of this carting back and forth, they finally get him to the cross and hang him up on it. However, no sooner have they gotten him up on the cross than they are in a hurry to get him back down again. Why is that? It is because if he remains on the cross all night then he will defile their land. Deuteronomy 21:22-23 ***"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance."*** So the Jews begged Pilate to break Jesus' legs so that he would die quickly from suffocation, John 19:31: ***"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.."***

About the sixth hour (twelve noon), Jesus is claimed to be in front of Pilate (John 19:14). According to the Bible (e.g. John 19:30), Jesus died around the ninth hour (three PM). During these three hours Jesus was dressed in purple with a crown of thorns and made fun of, he was spat on, he was abused and beaten, he was made to carry the cross to a different location (John 19:17), the cross was planted in the ground, he was hung up on it, his title was written in Hebrew, Greek and Latin on the cross, lots were cast and his clothes distributed, he spoke to one of the two thieves and to an apostle, many people passed before him and rebuked him, he was given something to drink, and he died, all of which took place in these three hours, and his legs were never broken. After that there was thunder, an eclipse, and an earthquake, the veil of the temple was rent in twain, and the dead came out of their graves. Jesus (pbuh) was then let down and placed in the shroud and the tomb. Early Sunday morning (the first day of the week according to the Jews), while it was still dark, Mary Magdalene visits the tomb alone (Mark 16:9, John 20:1) and finds the stone moved and Jesus (pbuh) missing. Let us count together:

Event	Days	Nights
“Good Friday”	-	one
Saturday (the Sabbath)	one	one
Sunday morning	-	-
Total	one day	two nights

As you can see, it is impossible to add up the days and nights so that they equal “three days and three nights.” The Bible tells us that Jesus (pbuh) was in the ground for ONE day and TWO nights. Has the prophesy been fulfilled? Has the ONE “be all end all” sign to the Jews been established?

Further, it is important to remember that Jonah was swallowed *alive* by a whale and remained in its belly *alive* for three days. His miracle was not that the whale swallowed him, nor that it swallowed him whole, nor yet that he remained in it’s belly for three days (If I eat a piece of food and it remains in my stomach for three days, is this a “miracle”?). The miracle of Jonah was that ***HE DID NOT DIE***. For Jesus to have properly fulfilled the prophecy, he would need to enter the tomb alive and come out alive. Why should Jesus give this of all signs if he was to die and be resurrected? Where is the “miracle”? Where is the similarity with the miracle of Jonah?

A Christian gentleman from Canada once asked us: *“Why do Muslims doubt that the scriptures always taught the death and resurrection of Jesus.”* Can we now see why Muslims recognize such claims to be later insertions and not the words of Allah’s elect messenger Jesus (pbuh) nor his most honorable apostles? Have we made anything up? Have we not been quoting directly from the same Bible every Christian has at home? For more, please read Mr. Ahmed Deedat’s book “Crucifixion or cruci-fiction.”

As a side note regarding the renting of the veil of the temple and resurrection of the dead, I would like to mention here that Mr. Tom Harpur says *“The story of the saints' being resurrected from the tombs to the east of the city, just below the Mount of Olives, and going into Jerusalem is also the result of an attempt to give mythical form to the belief that Jesus was the “first fruits of them that slept,” Surely an event of such stupendous dimensions, had it actually occurred, would have not only found its way into other Gospels (than Matthew) and letters in the New Testament, but would also have been recorded in some other Jewish or Roman historical source. Yet the record is silent.”* From *For Christ’s Sake*, page 102. (Go back and read chapter three for more on this topic).

5.11 Who Was Immanuel

Isaiah 7:14 ***"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel(God is with us)."***

Muslims are commanded in the Qur'an to believe in Jesus (pbuh) as a true and faithful prophet of God. For this reason, Muslims have no trouble believing that prophets of the Old Testament prophesied the coming of Jesus (pbuh). However, as we have already seen in chapter two, mankind could not leave well enough alone. Over the ages they continued to feel the need to "embroider" and "improve" upon the word of God. This was not restricted to merely inserting, deleting, or changing words as seen in previous chapters, rather, they even went so far as to try to "prove" their innovations through the citation of other ancient passages. There are many examples of this. One such example shall be studied here.

When members of the clergy read to their flock the verse of Isaiah 7:14, they then go on to explain to them: *"Do you see? Prophet Isaiah prophesied the coming of the God Himself. Immanuel means 'God is with us', so this is not only a prophesy of the coming of the God but also a prophesy of the 'incarnation' of God almighty in the form of Jesus"*.

It is true, Immanuel does mean "God is with us". However, this is a prime example of how the evangelists manage to constantly base their arguments on catch words or phrases and then quickly gloss over the details.

The phrase ***"a virgin"*** which we find in our English Bibles does not appear in the original Hebrew text. The word used is 'almah {al-maw'} meaning "a young woman of marriageable age". The Hebrew word for "virgin" is bthuwlah {beth-oo-law'}. When the Hebrew text is translated into Greek in the NT, it uses the word parthenos {per-then'-os}, which has a dual meaning; a young girl or a virgin. The translators have mistakenly chosen the latter. Biblical scholars have suggested that the prophesy was concerning the second son or possibly the third son of Isaiah by a Jewish maiden. It does not relate to Jesus or his virgin birth.

If Jesus (pbuh) was indeed intended by this prophesy, then why was he named "Jesus" and not "Immanuel" as the prophesy requires? Notice that the prophesy states that ***"his <u>NAME</u> shall be Immanuel."*** It does not say that ***"<u>HE</u> shall be Immanuel."*** There is a big difference between saying *"His name shall be 'God is with us'"* and between saying *"He shall be God with us."*

"Immanuel" is not the only name in the OT that contains the word "El" (God). There are hundreds of Hebrew names that consist of "El" and another noun. For example, "Ishmael" which means "God hears". Did God's sense of hearing come down to earth and live among us in the form of a man? Was God's sense of hearing "incarnated" in the form of a man?. There is also "Israel" (prince of God), and "Elijah" (my God is Jehovah), and so forth. As we can see, it was a very common occurrence for Israelites to

have such names. Neither prophet Isaiah, nor King Ahaz, nor any Jew ever thought that the prophesy was for God himself to come down and live among them.

In Genesis 28:19 we read ***"And he called the name of that place Bethel (house of God)"***. Since the place was named "house of God", does this mean that God lived inside this house?

In Genesis 32:30, we are told that Jacob (pbuh) called a piece of land ***"Peni-el"*** (Face of God). The actual text states: ***"And Jacob called the <u>name</u> of the place Peniel,"*** is this the same as saying: ***"And Jacob said this place <u>is</u> Peniel"***? Was the patch of land the *actual* face of God?

Jesus (pbuh) was given his name by the angel Gabriel even before his birth (Matthew 1:21). Never was he named "Immanuel." King Ahaz was in danger. His enemies were closing in. This is when a promise was made to show him a *sign*, a pregnant woman, not a virgin Mary (pbuh) who would not show up until many centuries after he had turned to dust. Can we see how the Trinitarian doctrine of incarnation was forced upon the message of Jesus (pbuh) through "bending" of the prophesies and general glossing over of the "trivial details"? For more on how the "incarnation" was forced upon the message of Jesus centuries after his departure, please read chapter 1.2.5.

<u>5.12 Eli Eli Lama Sabachthani:</u>

Both Muslims as well as Christians affirm that God almighty is a just and merciful God. Muslims claim that the sign of God's mercy is that He multiplies the good deeds of mankind from ten to seven hundred times, or even more. He also counts an evil deed as a single evil deed or forgives it. The Church, on the other hand, claims that the sign of God's mercy is that He sacrificed His only begotten son to save mankind. Let us study this claim:

If God almighty decided to sacrifice His only son for the redemption of mankind, then we have one of two cases:

1) Jesus (pbuh) did not know of this plan and the fate God had decreed for him.
2) Jesus (pbuh) new of this plan and the fate God had decreed for him.

In the first case, if Jesus (pbuh) did <u>*not*</u> know of God's plan, then this insinuates that God either tricked Jesus (pbuh) into this fate, or God forced Jesus (pbuh) into this fate. In other words, Jesus' mercy and sacrifice require God Himself to be savage, blood-thirsty, and ruthless. This, of course, is preposterous.

In the second case, if Jesus (pbuh) <u>*did*</u> know of this plan, then we are faced with two problems:

a) If Jesus' (pbuh) sole mission to mankind was to die on the cross, free them from the original sin, free them from the law of Moses (pbuh), and provide salvation for them,

then why did he never in his lifetime mention it to his followers? Why did he not spend night and day drumming these new concepts into their minds? Why did he himself observe the commandments of Moses (pbuh) so completely and so faithfully even up till his alleged death? Why in Matthew 19:16-21 did Jesus (pbuh) emphasize the keeping of the commandments of Moses but never mention the crucifixion nor the redemption? Why, when he was pressed for more, did he *still* not mention either a crucifixion nor a redemption but only claim that anyone who kept the commandments of Moses (pbuh) and sold his belongings would be "perfect"? Why did he not say "have faith in my crucifixion and forsake the commandments and you shall be 'perfect'"?

b) If Jesus' (pbuh) sole mission to mankind was to die on the cross, free them from the original sin, free them from the law of Moses (pbuh), and provide salvation for them, then why, when he was in the garden of Gethsemane did he plead with God almighty and implore Him ***"Eli, Eli Lama sabachthani"***, meaning "my God, my God, why have you forsaken me?" (Matthew 27:46)? Why are the words of Matthew 27:46 the only words of the New Testament reported in their original Aramaic form? Could it be that Jesus' alleged helpless cry left such a vivid impression of a man seemingly bereft of hope that anyone who heard them would remember the exact words? Why did he allegedly beseech God to "let this cup pass" (Matthew 26:39, Mark 14:36, Luke 22:42)? Did he get cold feet? Was he trying to back out of a fate he had previously accepted? Was the redemption of mankind not so important any more?

Once again, we find both alternatives preposterous. As we have previously proven in chapter one from both the Old Testament as well as the Qur'an, mankind does not inherit sin, nor does God hold them responsible for the same. God only judges mankind according to their own individual actions and forgives much of their transgressions.

5.13 Hiding the Miracles:

When Mary Magdalene and Mary the Mother of Jesus saw Jesus (pbut) after the alleged crucifixion and resurrection, he was wearing gardener's clothing (John 20:15). What was the significance of Jesus wearing gardener's clothing (as opposed to normal clothing)? Was it meant to be a disguise? If so, for what purpose?

Why were the women who visited the tomb terrified (Mark 16:8)? If Jesus (pbuh) had indeed foretold of his death and resurrection then should they not be overjoyed to see the alleged confirmation of this prophesy? What did they have to be terrified of if Jesus' prophesy to them was being fulfilled before their very eyes? Should they not be ecstatic? Should they not be overjoyed? Did Jesus not publicly challenge the Jews that he would die and be resurrected after three days? (chapter 5.10). Should the two women not have been expecting his resurrection? Should they not have been awaiting it with the utmost anticipation?

If Jesus could conquer death and rise from the dead, why did he fear seeing the Jews after the crucifixion? Particularly as death had no more power over him? (Romans 6:9 ***"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."***) Why disguise himself, hide from the Jews and Romans, and appear only to the disciples? Surely, this was the great manifestation of his power and the fulfillment of the purpose of his creation according to the Church. What was the purpose in keeping it all a secret now? Are we not told in the Bible that Jesus (pbuh) told the Jews that they shall receive no sign except the "three days and three nights" sign? (Matthew 12:38-40) Are we not told that this would be his greatest sign to them? If all of this was true, and he had overcome death, and the Jews could no longer kill him, why did he not go marching with all of the disciples into the middle of town and shout at the top of his lungs to the Jews: "Here is the verification of my greatest challenge to you, come and see for yourselves"? Why issue the challenge if he is not willing to show up and prove his truthfulness to those he has challenged? Why show himself only to those who didn't need to be convinced? Someone's fingers have been tampering with the text. ...Something to think about.

On the other hand if, as Muslims believe, Jesus (pbuh) was a human being who had been saved by God from the hands of the Jews, and if his ministry were about to come to and end, and he needed to see his disciples one last time and deliver one last parting sermon to them, and the Jews were eager to kill him at the first sign of his presence, then it would be completely logical for him to disguise himself and stay out of the public eye. What reason can there be for him to so severely stifle and hide his greatest miracle and challange to the Jews, and the most powerful confirmation of his mission and his prophesies if he had truly said these things and they were not later additions of unscrupulous tampering fingers?

5.14 Was "Christ" a "Christian"?:

If we were to ask a random Christian off the street: "What was the religion of Jesus?" They would unhesitantly respond: "Christianity." If we were then to ask: "Did Jesus himself ever use this word? Did he ever call his religion 'Christianity' or call his followers 'Christians'?" If this Christian knows his Bible, he will say, "No."

"So," we would continue, "once again, what was his religion?" If this Christian knows his Bible he will now respond "Judaism." "That's right!," we would affirm, "Jesus was a <u>Jew</u>! He followed the religion of <u>Moses</u>" (read chapter one). "According to your Bible, Jesus lived and died never having violated a single aspect of the true Jewish religion. He fasted when they fasted. He prayed as they prayed. He observed the Sabbath as the Jews did. He never in his life tasted pork. He was circumcised like all faithful Jews, and he repeatedly ordered his followers to keep the commandments of the God 'till heaven and earth pass' (Matthew 5:17-18)." So Jesus (pbuh) was a Jew! He followed the religion of Moses (pbuh). The word "Christianity" was not invented till long after the departure of

Jesus (pbuh). We have already demonstrated in chapter two how everything from the Catholic encyclopedia, to countless Christian scholars, to Western encyclopedias, in addition to many other Christian sources all confirm that the true founder of "Christianity" was the Jew named "Saul of Tarsus." More popularly known as "Saint Paul." According to the Bible, it was only after Jesus' (pbuh) death that the religion he observed so faithfully was nullified. This was done upon the authority of "Saint Paul" who had never met him in the flesh, and who claimed that he was receiving divine "visions" from Jesus' ghost *ordering* him to nullify that which Jesus (pbuh) observed throughout his life and commanded his followers to observe "till heaven and earth pass."

Now, we will ask: "If Jesus was a Jew, then where did 'Judaism' come from?" Once again, this Christian will most likely jump up and say: "From Moses!" "So Moses introduced Judaism?" we would ask. "Of course!" he would reply. We would then ask: "Was prophet Abraham a Jew?" Again, this man would more than likely respond "Of course!" We would now ask "was prophet Adam, the first human, a 'Jew'? "Were all of the prophets of God Jews?" He would not be sure.

We would respond: "Well then, did Moses ever call his religion 'Judaism'?" Once again, if this person knows their Bible then they will respond: "No." So, we would continue: "Where does the word 'Jew' come from then?" If he does not know, then we would explain that it comes from "Judah." Judah was the son of Jacob (Israel), who was the son of Isaac, who was the son of Abraham (pbuh).

So, if neither Abraham nor Moses (pbut) introduced "Judaism," and it was named after prophet Abraham's (pbuh) great grandson, then it is only logical to ask: what was prophet Abraham's religion? What was prophet Adam's religion? In general, what was it that all of the prophets from Adam through Jesus (pbut) preached? The Qur'an has the answer, but it needs a little explanation.

Since we have now found the origins of "Christianity" and "Judaism," it is only fair to do the same with "Islam." "Islam" is an Arabic word which means "Submission to the will of God(alone)." The word "Muslim" is derived from this word. "Muslim" means "one who has submitted to the will of God(alone)."

"O People of the Scripture! Why do you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense? Verily! you are those who argue about that which you have some knowledge: Why then do you argue concerning that which you have no knowledge? Allah knows and you know not. Abraham was not a Jew, nor yet a Christian; but he was an upright 'Muslim' (he surrendered to Allah), and he did not worship other than Allah. Verily! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet(Muhammad) and those who believe; and Allah is the Protecting Friend of the believers" The Qur'an, A'al-Umran(3):65-68.

"Say: 'Truly, my Lord has guided me to straight path, an upright enduring religion, the religion of Abraham, the true belief (i.e. the True Islamic Monotheism-- to believe in One God and to worship none but Allah, alone) and he was never amongst those who worshipped others with Allah." The Qur'an, Al-Ana'am(6):161-163

"Say (O Muslims): We believe in Allah and that which is revealed unto Us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob and the sons of Jacob, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (literally: "we are Muslims")." The Qur'an, al-Bakarah(2):136

Chapter 6: Muhammad in the Bible.

"Those who follow the Messenger, the unlettered Prophet whom they find written in the Torah and the Gospel (that are) with them. He enjoins upon them that which is right and forbids for them that which is evil. He makes lawful for them all things that are good and prohibits for them all that is foul and he relieves them from their burden and the fetters that they used to wear. Then those who believe in him, honor him, assist him, and follow the light which is sent down with him: they are the successful " The Qur'an, Al-A'araf:157.

"And when there came to them a messenger from Allah, Confirming what was with them, a party of the people of the book threw away the book of Allah behind their backs as if (it had been something) they did not know" The Qur'an, Al-Bakarah(2): 101

"And because of their breaking of their covenant, We have cursed them and made hard their hearts. They change the words from their context and they forget a portion thereof" The Qur'an, Al-Maida(4): 13.

Before starting this topic, let me first clear up a common misconception. Many Christians require of all Muslims to either accept all of the Bible or to reject all of the Bible. Therefore, they sometimes find a Muslim's attitude towards the Bible bewildering. For this reason, I will explain how a Muslim is commanded to deal with the Bible.

A Muslim is told that Allah almighty sent down an "Injeel" upon Jesus (pbuh). The Qur'an then goes on to describe how mankind later changed this "injeel" and corrupted it. For this reason, Muhammad (pbuh) told all Muslims to deal with the Bible with respect since it started out as the true word of God. Muhammad (pbuh) told his followers that if they were to reject the whole book, then they might be rejecting words that remain the true word of God. He told them that the Qur'an had been sent down to "rectify" that which was corrupted by mankind in the Bible and to return it to the original teachings of God through it's own "guardianship. We read this in the Qur'an: ***"And unto you (O Mohammad) have We revealed the Scripture (Qur'an) with the truth, confirming whatever Scripture was before it, and a watcher/corrector over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you.."*** Al-Maidah(5):48. For this reason, Muhammad (pbuh) commanded them to accept only that which is verified by the Qur'an and to reject that which contradicts the Qur'an.

Muslims believe that the "people of the book" at the time of the Muhammad (pbuh) had been expecting a new prophet to be coming soon. There are many historical reports to this effect. We are told that the Jews of Yathrib (Al-Madinah Al-Munawarah) were constantly threatening it's Arab citizens with his impending arrival and that they would follow him and slaughter them in a similar manner as A'ad and Iram where slaughtered, and this was one of the major reasons that the Arabs of Yathrib followed Muhammad (pbuh) so quickly. To beat the Jews to him. There are also other similar stories, such as the story of Salman Al-Farisi, the story of the monk Bahira, and the story of Al-Najashi, the king of Ethiopia.

There are many predictions of the coming of Jesus (pbuh) in the Old Testament. Many Christians have even told us that the Bible has predicted much of what has occurred after the time of Jesus (pbuh) including the Pope and Israel. Unlike the Jews, Muslims do not contest the claimed prophesies of the coming of Jesus (pbuh) since the Qur'an commands them to believe in him. However, if we ask the Christians whether they can find any mention of Muhammad (pbuh) in the Bible, their immediate response is an emphatic "No!" But if the Bible has predicted all of these other things then we must ask: why does it have absolutely nothing at all to say about the man who single-handedly convinced

many billions of people over the ages to believe in the miraculous birth of Jesus (pbuh), his message, the piety and chastity of his mother Mary (pbuh), the miracles of Jesus (pbuh), and the fact that he was one of the greatest messengers of God for all time?

There is not a single prophesy in the Old Testament that mentions Jesus (pbuh) by name. Messiah, translated "Christ" is not a name. It is a description, *a title*. It means "the anointed one." Even "Jesus" is not Jesus' true name. "Jesus" is a latinized version of the Hebrew name "Yeshua," which is the shortened form of "Yehoshua" - God Saves. When the Christians claim that a verse professes the coming of Jesus (pbuh) what they have done is to compare *the description* found in that verse to Jesus (pbuh) and if it fits him then they say that it speaks of him. Using the Christian's same system we claim that there is indeed not one, but more than TEN verses in the Bible that speak of the coming of Muhammad (pbuh) as God's last messenger, but that previous commentators have misunderstood them (just as the Christians tell us that the Jews have done with the Old Testament prophesies of Jesus, pbuh). The reader will notice that in what is to follow the verses are explained very simply, using the obvious meanings of the words themselves without having to resort to forced abstract and metaphysical meanings for these verses. These verses speak about *major* events, locations, and milestones in Islamic history as well as the characteristics of both Islam and Muhammad (pbuh). We ask that the reader compare both interpretations and decide for themselves which is closer to the truth.

Some people believe that it would be impossible for the Christian clergy to misinterpret a single verse of the Bible. For this we only need to look back at a very regrettable period in Christian history. A period when people were forcibly kidnapped from Africa and sold as slaves to live out their lives like animals, enduring subjugation, torture, and humiliation. White church-going Christians were told that this was the command of God and were quoted such verses as Genesis 9:25, Joshua 9:23, 1 Timothy 6:1, and Titus 2:9. When Christians began to realize that this was a misinterpretation of the Biblical verses, they stood up for what was right against those who had misrepresented the words of God. They went to war and placed their lives on the line in order to abolish slavery. No decent human being today believes that God commanded mankind to enslave an entire race of people just because their skin is black. But in that day, this was the established belief of the masses and was believed to be the "inspiration" of God.

Now the prophesies:
"Those unto whom We gave the Scripture recognize him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it" The Qur'an, al-Baqarah(2):146

6.1: Moses foretells of Muhammad's coming

Deuteronomy 18:18 ***"I (God) will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him."***
There are many verses in the Old Testament that predict the coming of Jesus (pbuh). This one, however, is not one of them. This can be clearly seen from the following four points:

a) Like unto Moses

Muslims believe in all of the previous prophets. They make no distinction between them, nor do they place one above the others in piety. However, they are all human, and as humans they differ from one another in their characteristics. Let us compare these characteristics:

1) Both Christians and Muslims agree that both Moses and Muhammad (pbut) had fathers and mothers. They both also believe that Jesus (pbuh) had only a mother and no father. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
2) Both Moses and Muhammad (pbut) married and begat children. Jesus (pbuh) never married nor had any offspring. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
3) Moses (pbuh) was accepted by the Jews and to this day, as a nation, they accept him as their prophet. Muhammad (pbuh) was accepted by his people, and as a nation, over one billion Muslims around the world accept him as the prophet of Allah. Jesus (pbuh), however, was rejected by his people (the Jews) as stated in the Christian's own Bible: ***"He (Jesus) came unto his own, but his own received him not"*** (John 1:11) Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
4) Both Moses and Muhammad (pbut) were kings on Earth in the sense that they had the ultimate power of government, the power to inflict capital punishment. When the Jews brought before Moses (pbuh) the Israelite who had been caught collecting firewood on the Sabbath, Moses had him stoned to death (Numbers 15:36). Muhammad (pbuh) had similar authority. When a woman came before him confessing (with no witnesses) to having committed adultery, he gave her a chance to consider the severity of her claim and the punishment she would receive. When she insisted, he ordered her stoned to death and ordered his companions to respect her for her ultimate and sincere repentance. Jesus (pbuh), however, explicitly refuted the claim that he had a kingdom on earth. When he was dragged before the Roman Governor Pontious Pilate with a charge of sedition he said: (John 18:36) "***Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."*** Jesus (pbuh) would not resort to lying to save his skin. Thus, he had no earthly kingdom. Further, in John 8:1-7 we read the story of the woman who was taken in adultery by the Jews and brought before Jesus (pbuh). They were hoping to trap him by either having him contradict the laws of Moses (pbuh) by not stoning her, or by placing him in a bad position with the Roman empire by taking the law into his own hands and ordering her stoned. Jesus cleverly extracted himself from this predicament by commanding them: ***"He that is without sin among you, let him first cast a stone at her."*** So the woman was set free. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
5) Both Moses and Muhammad (pbut) came with a new and comprehensive set of laws for their people. Jesus (pbuh), however, as witnessed by Matthew, claimed to have not introduced any new laws, but to have come to renew the law of Moses (pbuh) and to have neither added nor subtracted from it. In Matthew 5:17-18 we read: ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."*** Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
6) Both Moses and Muhammad (pbut) died natural deaths. Jesus (pbuh), is claimed by the Christians to have died violently on the cross. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
7) Both Moses and Muhammad (pbut) lie buried in the ground. Jesus (pbuh), however, is claimed by the Christians to abide in heaven. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
8) Most Christians claim that Jesus (pbuh) is God. No Christian or Muslim, however, claims that Moses or Muhammad (pbut) was God. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
9) Both Moses and Muhammad (pbuh) began their prophetic missions at the age of forty. Jesus (pbuh) began at thirty. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.

10) Christians claim that Jesus (pbuh) was resurrected after his death. Neither Muslims nor Christians claim that Moses or Muhammad was resurrected. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.

There are many additional points that could be mentioned but we will suffice with these for now.

b) Cannot be a Jew

Well, is Muhammad (pbuh) the only prophet who is "Like unto Moses"? For example, what about Jesus (pbuh)? Well, we should then notice that Jesus (pbuh) was a Jew, and the Bible specifically denies that this awaited prophet will be a Jew. We are told that in Deuteronomy 34:10 Moses himself says: ***"And there arose NOT a prophet since in Israel LIKE unto Moses."*** This awaited prophet, however, must be ***"LIKE unto thee (Moses)."*** So he will come from OUTSIDE of Israel.

c) Is from the BRETHREN of the Jews

If this prophet can not be a Jew, then what is left? In this verse, God speaks to Moses (pbuh) about the Jews as a racial entity. The awaited prophet is claimed to not be "from the Jews" or "from among themselves" but rather *"from among their (the Jew's) brethren."* Who are the brethren of the Jewish nation? The Jews are the sons Jacob, the son of Isaac, the son of Abraham. Isaac's older brother was Ishmael, the father of the Arabs. Thus, the brethren of the Jewish nation is the nation of the Arabs. This statement is further reinforced by the following definition of "Brethren" in the *Hebrew Dictionary of the Bible*: *"personification of a group of tribes who were regarded as near kinsmen of the Israelites."*

d) Put my words in his mouth

If we were to read the Qur'an we would find that it contains many verses stating ***"I am your Lord, so worship Me"*** (Al-Anbia: 92, Al-Muminoon: 52), ***"Verily, I am Allah"*** (Taha: 14, Al-Namil: 9, Al-Qasas: 30), ***"I am thy Lord"*** (Taha: 19). These verses are not preceded by "I heard God say.....," or "And God said....," or similar statements which would be the words of a man transmitting the words of God, rather, their form is that of the first person who speaks of himself. Neither Muhammad (pbuh) nor any Muslim ever claimed that Muhammad (pbuh) was God, therefore, Muhammad (pbuh) was speaking with his mouth the words of God. Similarly, we can find in the Qur'an more than *four hundred* verses of the form ***"Say (O Muhammad) : ...."*** In other words God almighty is putting His words into Muhammad's (pbuh) mouth and commanding him to speak them.

Christians claim that the Bible has many "authors," and that while the "inspiration" is from God, still, the *words* are those of mortal men.

Dr. W Graham Scroggie of the Moody Bible institute, Chicago, one of the most prestigious Christian evangelical missions in the world says on page 17 of his book "It is human, yet divine":

"...Yes, the Bible is human, although some out of zeal which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men...."

Another erudite Christian scholar, Kenneth Cragg, the Anglican Bishop of Jerusalem, says on page 277 of his book, "The call of the minaret":

".....Not so the New testament....... There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history....."

The Qur'an, however, is both the inspiration of God and the physical words of God. An example of this is a teacher who sends two students to teach what they have learned from him. The first is told to "teach them what I taught you." While the second is given a textbook written by this teacher and told to read verbatim from this book and say nothing of his own accord. The first will convey the thoughts of the teacher. The second will convey both his thoughts and his words.

This matter becomes clearer when studying for example the personal greetings and salutations of Paul and his friends at the ends of Titus (3:15), 2 Timothy (4:19), 1 Thessalonians (5:26) ..... etc. These words are not the word of God but the personal greetings of Paul and his friends. There are many such examples to be found in the Bible. The Qur'an contains no such verses from Muhammad (pbuh). The words of Muhammad (pbuh) are collected in a completely separate reference from the Qur'an called "The Sunnah." We notice from all this that even the Church itself does not claim that the Bible is the physical word of God, but his "inspiration" (his teachings) through the words of men. The Qur'an, however, is the actual word of God.

6.2: Grave warnings for all who do not follow him.

So what shall we say to those who say: "Jesus has redeemed us. We have no need to follow any future prophets."? After the above verse of Deuteronomy, God himself threatens severe retribution against all those who do not follow this awaited prophet. In Deuteronomy 18:19 we read: ***"And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him."*** (in some translations: ***"I will be the revenger"***)

We would like the reader to remember that Muhammad (pbuh) never in his lifetime claimed that the Qur'an was his words, but the words of God. When a Muslim reads a chapter of the Qur'an, you will find that they always start their recitation with the words: ***"In the name of God, the gracious, the merciful."*** The Qur'an contains 114 Chapters. If we were to follow them on down we would find that the first chapter, second chapter, third chapter, and so on all begin with the words ***"In the name of God, the gracious, the merciful."*** (there is one exception). On the other hand we will find most Christians will begin with "In the name of the Father and the Son and the Holy Ghost." So not only Muhammad (pbuh), but all Muslims in general recite the words of God in His name. Indeed, the Qur'an does even confirm this same warning of Deuteronomy: ***"And whosoever seeks other than Islam as their religion it will not be accepted from him, and he shall be in the hereafter among those who have lost"*** (A'al Umran(3):85)

6.3: Three distinct prophesies:

In the Bible we read of the test that the Jews applied to Jesus (pbuh) in order to ascertain his truthfulness. The Jews had a prophecy that required Elias to come before Jesus (pbuh): ***"Elias verily cometh first"*** Mark 9:12. They had not seen Elias yet so they doubted the claim of Jesus (pbuh). Jesus, however, responded to them that Elias had already come but that they did not recognize him. In Matthew 17:12-13 we read: ***"But I say unto you, That Elias is come already, and they knew him not.........Then the***

disciples understood that he spake unto them of John the Baptist." John, however refutes the claims of Jesus (pbuh). This is one of the Christian's "dark sayings of Jesus" that their scholars have tried to reconcile for centuries. We will leave this matter for them to work out among themselves (This matter is resolved in the Gospel of Barnabas, but that is a topic for another day).

Now, in John 1:19-21 we read ***"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, <u>I am not the Christ</u>. And they asked him, What then? <u>Art thou Elias</u>? And he saith, I am not. <u>Art thou that prophet?</u> And he answered, No."***

We notice that there are three distinct prophecies here: 1) Elias, 2) Jesus, 3) That prophet. The Jews were not waiting for two prophecies, but <u>three</u>. This can be further clarified by reading John 1:25: ***"And they asked him, and said unto him, Why baptizest thou then, if thou be:***
a) ***not that Christ,***
b) ***nor Elias,***
c) ***neither that prophet?"***
If "that prophet" were Jesus (pbuh) wouldn't the third question in both verses be redundant? If we are to believe that "that prophet" is the holy ghost, then did John *look* like a ghost? Further, we must remember that "That prophet" can not apply to any prophet before the time of Jesus (pbuh) because at the time of Jesus (pbuh) the Jews were *still waiting for all three*. Notice how when we let the Bible speak for itself, without forcing the holy spirit or other supernatural meanings on it in the commentary, or forcing three questions to be only two, how clear these verses become. For much more evidence in this regard, please read chapter 13 regarding the Dead Sea Scroll prophesies of "*two* messiahs" and how the Jews who wrote the scrolls and who were waiting for the coming of Jesus (pbuh) clearly state in these scrolls that they were waiting for not one, but *TWO* messiahs, the first of which would be announced by an eschatological prophet.

6.4: <u>Foretells the story of the chapter of "Al-Alak":</u>

Isaiah 29:11-18 ***"And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it [is] sealed: And the book is delivered to him that is not learned, saying, Read this, [I pray thee]: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, [even] a marvelous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? [Is] it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness"***.

Muhammad (pbuh) was illiterate. He could neither read nor write when the Qur'an was delivered to him, or after. The exact circumstances of this first revelation were as

follows: It was the habit of Muhammad (pbuh) to frequently remove himself from the midst of the his fellow Arabs and their heathenistic actions and spend many days secluded in the cave of "Hiraa" in the mountains of Makkah where he would pray to God according to the religion of Abraham (pbuh). After many years of this, and having reached the age of forty (610AD), the angel Gabriel suddenly appeared before him and ordered him to *"Iqraa!"* (read, recite, repeat, proclaim). Muhammad (pbuh), in his terror thought he was being asked to read, so he stammered: *"I am unlettered"*. The angel Gabriel again ordered him to *"Iqraa!"*. Muhammad (pbuh) again replied: *"I am unlettered"*. The angel Gabriel now took a firm hold of him and commanded him *"Iqraa in the name of Allah who created!"*. Now Muhammad (pbuh) began to understand that he was not being asked to read, but to recite, to repeat. He began to repeat after him, and Gabriel revealed to him the first verses of the Qur'an, those at the beginning of the chapter of Al-Alak(96): ***"Read(Iqraa): In the name of your Lord who created, Created man from a clot. Read(Iqraa): And your Lord is the Most Bounteous, Who teaches by the pen, Teaches man that which he knew not"***.

As mentioned above, the actual word Angel Gabriel used to adress Muhammad (pbuh) was the Arabic word "Iqra". It is derived from the Arabic root word "qara". However, if we were to go back to the original Hebrew form of the verses of Isaiah 29:11, we would find that the actual word which is translated into English as ***"Read this [I pray thee]"*** is the Hebrew word qara', {kaw-raw'}. Is it not an amaizing coincidence that the Hebrew text used not only a word with the same meaning, but <u>*the exact same word itself*</u>.

Verse 11 of Isaiah tells us that the final book (the Qur'an) was revealed to previous prophets, however, they could not read it. It was "sealed" for them because it was revealed in Arabic. ***"A Book whereof the verses are explained in detail; a Qur'an in Arabic for people who have knowledge"*** The Qur'an, Fussilat(41):3

"Had We made this as a Qur'an (in a language) other than Arabic, they would have said: 'Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?' Say: 'It is a Guide and a Healing for those who believe; and for those who disbelieve, there is a heaviness (deafness) in their ears, and it is blindness in their (eyes): They are as those who are called from a place far distant (so they neither hear nor understand)'" The Qur'an, Fussilat(41):44

For more details on why the Arabic language was selected as the language of the Qur'an, please read chapter 10.

Indeed, the Qur'an was revealed to a man who could neither read nor write so that it might be apparent to mankind that he could not have received it from the writings of man, but only from God almighty.

"Neither did you (O Muhammad) read any book before it, nor did you write any book with your right (hand). In that case, indeed, the followers of falsehood might have doubted Nay, it is but clear signs in the breasts of those endowed with knowledge: and none but the unjust reject Our signs." The Qur'an, Al-Ankaboot(29):48-49.

As we see in the above verses, by the time Prophet Muhammad (pbuh) received this book from God, mankind will have been reduced to worshipping God in words alone, while their hearts shall be far removed from true belief. They will have forsaken the true belief in God in favor of ***"the precept of men"*** (the laws of men). We have already seen the confirmation of this in chapter one where we learned how "St. Paul" totally corrupted the message of Jesus (pbuh), and how the followers of Paul forced their new books upon the first Christians, burned Gospels that were known to be authentic and Canonical within

the Christian Church, and butchered all Christians who did not "convert". We also saw how St. Paul managed to reduce the message of Jesus (pbuh) to mere "words" of "faith" with no concrete actions or commandments required of them.

Verse 14 now goes on to explain how when mankind accepts this situation, then the wisdom of the wise men shall perish and all that shall be left is mankind's corruption. Once again, we have seen this in chapter one, where we learned the historical details of how the followers of Jesus (pbuh) and the apostles were murdered and their books destroyed.

This is indeed the same situation described by Muhammad (pbuh) in one of his sayings. In Sahih Al-Bukhari (1.100) we read that Abdullah ibn Amr ibn al-'As said:
"I heard Allah's Apostle (pbuh) saying, 'Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of them (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.'"

In verse 15, we are told that there will remain among those corrupt individuals those who shall know the truth but shall strive to hide it from becoming known. Once again, we have seen this in chapters, one, and two. For more, see chapter 13. Once again, when the Qur'an was revealed, it confirmed this situation, we read:

"Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. But lo! a party of them conceal the truth which they themselves know." The Qur'an, Al-Baqara(2):14

"And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts." The Qur'an, Al-Mulk(67):13

Verses 16 goes on to tell us how this treachery, concealment of the truth, and "overturning" of verses, laws, and obligations shall be exposed, and the wicked shall be held accountable for their deeds. Yet again, in the Qur'an we read:

"That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they used to do" The Qur'an, Ya-seen(36):65

"And (remember) the day that the enemies of Allah shall be gathered to the Fire so that they will (all) be collected there. Till, when they reach it, their hearing and their eyes and their skins will testify against them as to what they used to do. And they will say to their skins 'Why did you testify against us?' They will say: 'Allah has caused us to speak, (for He is) the One who caused all things (which He willed) to speak, and He created you the first time, and unto Him you are returned". The Qur'an, Fussilat(41):19-21.

"O People of the Scripture! Now has Our messenger come unto you, revealing to you much of that which you used to hide in the Scripture, and forgiving much. Now has come unto you light from Allah and perspicuous Scripture," The Qur'an, Al-Maidah(5):15

"They did not estimate Allah with an estimation due to Him when they said: "Nothing did God send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But you make it into (separate) sheets for show, while you conceal much (of its contents): and (by

which) you were taught that which you knew not yourselves nor (did) your fathers (know it)?." Say: "God (sent it down)": Then leave them to plunge in vain discourse and trifling." The Qur'an, Al-An'am(6):91

Finally, we read in Isaiah 18 that when this final message is revealed to this "unlettered" prophet, those who have been lost in darkness and ignorance through the work of the corrupt shall be brought out of their ignorance and their darkness and shall be returned to the true message of God.

"Wherewith God guides all those who seek His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree and guides them unto a straight path." The Qur'an, Al-Maidah(5):16

"And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path." The Qur'an, Al-Hajj (22):54

The complete story is narrated by Aisha (pbuh) in Sahih Al-Bukhari (1.3):

"The commencement of the Divine Inspiration of Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continually for many days before wishing to see his family. He used to take with him provisions for the stay and then come back to (his wife) Khadijah to eat his food again as before.

One day suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (pbuh) replied, "I do not know how to read." The Prophet (pbuh) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, "I do not know how to read." Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied, "I do not know how to read (or what shall I read)?" Thereupon he caught me for the third time and pressed me, and then released me and said, "Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous."'(96):1-3.

Then Allah's Apostle (pbuh) returned with the Inspiration and with his heart beating severely. He went to Khadijah bint Khuwaylid and said, "Cover me!" They covered him until his fear was over. After that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving people afflicted with calamities."

Khadijah then accompanied him to her cousin Waraqah ibn Nawfal ibn Asad ibn AbdulUzza, who, during the pre-Islamic period became a Christian and used to write in the Hebrew alphabet. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadijah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allah's Apostle described that which he had seen. Waraqah said, "This is the one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live until the time when your people will turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with

something similar to that which you have brought was treated with hostility; and if I remain alive until the day when you will be turned out then I should support you strongly." But after a few days Waraqah died and the Divine Inspiration also paused for a while." (see chapter 6.5 for the confirmation of this prophesy of Muhammad, pbuh, being 'driven out')

6.5: The emigration

Habakkuk 3:3 ***"God* (his guidance) *came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."***

The wilderness of **Paran** is where Abraham's wife Hagar and his eldest son Ishmael, the father of the Arabs, settled (Genesis 21:21) in the Arabian desert. Specifically, Makkah[1]. Makkah is, of course, the capital of Islam in Arabia and the birthplace of Muhammad (pbuh). Indeed, it was Hagar and Ishmael themselves who transformed a barren patch of desert into what is now the capital of Islam, "Makkah." **Mount Paran** is the chain of mountains in that same region which the Arabs call the "Sarawat mountains."

Muhammad (pbuh) first became the prophet of Islam in the cave of "Hira'a" located in the highest part of these mountains. Jesus (pbuh) never in his life traveled to Paran nor Teman. Muhammad, however, was born in Paran, he died there, and it was the capital of the Islamic religion in that day and this. No man from Paran, throughout history, has had his praise sung in so many nations throughout creation as has Muhammad (pbuh). The name "Muhammad" itself literally means in Arabic "The praised one." Through the teachings of Muhammad, God is now being praised by over one billion Muslims around the world.

According to J. Hasting's Dictionary of the Bible, **Teman** is an Oasis North of Medinah. Muhammad (pbuh) did indeed come from Paran. About 622 AD, he and his followers were forced to migrate from Makkah to Medinah where he spent the major portion of his prophetic life teaching it's people the guidance of God (the Qur'an). These two cities, Makkah and Madina, are such critical importance to a Muslims faith that every single chapter of the Qur'an is classified as either "Makkia" (revealed in Makkah) or "Madania" (revealed in Medina).

6.6: Truthfulness of Muhammad (pbuh)

Deuteronomy 18:21-22 ***"And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the***

[1]Some difference of opinion has arisen as to where "Paran" actually is with some people mistakenly concluding that it is in Sinai. However, this is resolved very simply by recognizing the following two facts:
1) The Bible tells us in Genesis 21:21 that Ishmael, the son of prophet Abraham, settled in "Paran". Ishmael was the father of the Arabs. Thus, we would be justified in assuming that the Arabs should be better aquatinted with where their father (and them themselves) lived than any other nation, and it is a well established fact among the Arabs that their father Ishmael was the founder of the city of Makkah, as well as the one who, with the help of prophet Abraham (pbut) built the holy house of God, the Ka'aba, in that city.
2) The Arabs and Jews are Semetic cousins. They decend from the same father, prophet Abraham (pbuh). Their languages, Arabic and Hebrew, are very similar in many respects since they have a common ancestry. In Arabic, the word Paran is pronounced "Faran" which means "Two who migrated". This word is used in the Qur'an to convey the meaning of "imigrating to your Lord" or "escaping to your Lord". This can be found in the verse of Al-Thariat(51):50. Indeed, Ishmael and his mother, Hagar, did in fact imigrate to this location which would later become the city of Makkah.

LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

So if the statements made in the Qur'an were not true then this would prove that it is not the word of God. However, there is not a single claim made in the Qur'an that has been scientifically and objectively refuted as false. Quite the contrary, there is not one, but tens of scientific and historical statements to be found in the Qur'an which have just begun to be scrutinized by (non-Muslim) modern scientists and which, according to these same world renowned, pioneering scientists of the United States, Germany, Canada, Japan, Taiwan, India and many other nations, could not have been known by an illiterate man of the desert fourteen hundred years ago (see chapter nine). They themselves have only discovered these facts through the use of microscopes, telescopes, satellites, and various other scientific equipment that was not available to Muhammad (pbuh). These statements range from Embryology, to Oceanography, to Geology, to Astronomy, to Anatomy, to Physics, and on and on. Some of them have only been discovered during the last twenty years. These facts could not even have been copied from the Bible because many of them are either completely missing from the Bible or totally oppose similar verses in the Bible. If Muhammad (pbuh) had plagiarized the Bible, then did he also selectively correct incorrect scientific statements in it? It is also interesting to note that Christian scholars readily acknowledge that the Bible was not translated into Arabic until at least the eighth century AD, long after the death of Muhammad (pbuh) in 632AD. You may get a side-by-side comparison of the Biblical vs. the Quranic versions of many scientific facts by referring to Dr. Maurice Bucaille's books: "The Bible, the Qur'an, and Science."

I also highly recommend the following books: "Qur'an and modern science Correlation Studies," by Keith L. Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed, and "The developing Human," By Dr. Keith Moore. These books speak about embryology in the Qur'an, and other topics.

6.7: Isaiah's vision:

Isaiah saw a vision of two riders.

Isaiah 21:7 ***"And he saw a chariot [with] a <u>couple</u> of horsemen, a <u>chariot of asses</u>, [and] a <u>chariot of camels</u> .."***

Who was the rider upon the ass? Every Sunday school student will tell us that this was a prophecy of Jesus (pbuh), as stated in John 12:14 ***"And Jesus, when he had found a young ass, sat thereon; as it is written,"*** but who is the promised prophet who would ride the camel? If it is not Muhammad (pbuh) then this prophecy has yet to be fulfilled. Let us read on...

Isaiah 21:13 ***"The burden upon Arabia ..."***

So the Muslims of Arabia (and subsequently Muslims everywhere) would be assigned the burden of God's message.

Isaiah 21:14-15 ***"The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war"***

Tema, according to John McKenzie's dictionary of the Bible is *"a place name and tribal name of Arabia; a son of Ishmael.... The name survives in Teima, an oasis of the part of the Arabian desert called the Nefud in N Central Arabia."* This word, Tema, is the name of the ninth son of Ishmael (the father of the Arabs), in Genesis 25:13-15 we read: ***"And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah"***

Strong's concordance tells us that this name was also applied to the land settled by Tema the son of Ishmael. It goes on to explain how this word is *"probably of foreign derivation"*. Indeed, this word, Teima, **تيماء** is an Arabic word which means "Barren desert". It remains the name of a city in the Arabian peninsula just north of "Al-Medina Al-Munawarah," ("Medina" for short). Muhammad (pbuh) and his companions were forced under fear of death to flee Makkah during the night and leave all of their possessions behind. Upon reaching Medina they were greeted by it's citizens with open arms and Muhammad (pbuh) assigned each one of the Muhajireen (citizens of Makkah) to one of the Ansar (citizens of Medinah) to house and feed them until they could strike out on their own. This became the first year of the Arab "Hijra" (Emigration) calendar used in Islamic countries to this day.

Isaiah 21:16-17 ***"For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken [it]."***

Kedar is the second son of Ishmael, the father of the Arabs, Genesis 25:13: ***"And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam."*** Kedar is also synonymous with all of Arabia in general, as in Ezekiel 27:21: ***"Arabia, and all the princes of Kedar."*** The Arabs of Makkah, the capital of the paganistic tribes of Arabia of the day, were indeed defeated by the Muslims exactly one year after their forced immigration from Makkah to Medina (The Hijra). This victory signaled the turning point for Islam and a transition from a position of weakness to one of power and victory.

It should be pointed out here that, as mentioned at the beginning of this chapter, the children of Israel, from the tribe of Levi, were distinctly aware of this prophesy. Indeed this is the very reason why they had begun to immigrate from lush and fertile pastures of their "Holy land" of Israel to the barren deserts of Arabia, specifically to Medina. Because they knew that this is where the final prophet would appear. As mentioned above, these children of Levi were constantly threatining the Arab inhabitants of Medina (the tribes of Al-Aws and Al-Kazraj) with his impending arrival and how they would follow him and, through his leadership, they would utterly destroy these Arabs. They had hoped that this prophet would be from their tribe and that their presence in this location might facilitate this hope.

When their awaited prophet finally did come, they rejected him. They wanted a Jewish prophet from their own tribe and not an Arab from the sons of Ishmael. Thus, they allowed their pride to come between them and the truth which they recognized. However, their efforts were not totally in vain. So continuous were their efforts in threatening the inhabitants of Medina with the final prophet's imminent arrival that when Muhammad (pbuh) finally did come, the inhabitants of Medina immediately recognized him and hastened to follow him before the Jews. These inhabitants of Medina would later become among those very first followers of Muhammad (pbuh) who would one year later go on to fulfill the prophesy of Isaiah by defeating the "mighty men of Kedar" in the very first battle of the Islamic nation, the battle of Badr.

One year after prophet Muhammad (pbuh) and his followers escaped from the torture and persecution of the people of Kedar and emigrated to Medina, the men of Makkah decided to once and for all put an end to Muhammad (pbuh) and his followers. They assembled an army consisting of 750 footmen and 200 horsemen, all of their very best fighters, and all very well armed. The leaders of this army consisted of all of the leaders of Kedar except one, Abu Lahab. They were confident of victory and bragged that after this massacre they would be feared throughout all of Arabia.

The Muslims heard of this amassing of troops and prepared as best they could. They collected 313 footmen with two horses and three swords. They then filled six of the seven wells in the area with stones, and when the army of Kedar came upon the seventh, the Muslims attacked them with bows and arrows. This battle ended in the death of all of the leaders of Kedar and a resounding victory for the Muslims.

In this battle, only fourteen Muslims and seventy pagans from Kedar were killed. Twenty four of those who died from Kedar were their leaders. In addition, seventy others from Kedar were taken as prisoners and later ransomed back to their people.

This was the great turning point for the Islamic nation. This battle could be said to have been the beginning of the end for the reign of idolatry and paganism within the land of Arabia. This Muslim nation would then go on to expand to many other nations until it spread from Spain to China, fulfilling many more prophesies in the Bible, including Daniel 2:44, Genesis 15:18-21, and many others.

An unfortunate misconception which has managed to creep into many Western beliefs is that Islam was only spread through force and the sword. Today, however, this notion is beginning to be recognized for the absurdity that it was. A Christian missionary, Sir Thomas W. Arnold says:

"...of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christiandom throughout which no one would have been found to lift a finger on their behalf, as heretical communions. So that the very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of Mohammedan [sic] governments towards them" (Sir Thomas W. Arnold, The Preaching of Islam, A History of the Propagation of the Muslim Faith, Westminister A. Constable & Co., London, 1896, p. 80.).

Muslims did indeed wage many wars, just as many Jews before them did so as well as many Christians. However, Muslims waged their wars in self-defence or in order to

abolish idolitry, tyrany, slavery, and oppression. Muslims were commanded to not attack those who did not attack them, to not cut down a fruit tree, to not kill the animals, to not harm women or children or old people so long as they did not fight with them, and to not burn crops.

When they were victorious, the Muslims were commanded not to destroy the churches nor the synagogues, nor to force the people to convert to Islam. The people were allowed to continue to practice their religion in peace and without persecution.

"***There is no compulsion in religion. The right path is henceforth distinct from misguidance***" The Qur'an, Al-Bakarah(2):256.

"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue." George Bernard Shaw, The Genuine Islam, Vol. 1, No. 81936.

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him-the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today." Hamilton Gibb, Whither Islam, London, 1932, p. 379.

6.8: Legitimacy of Hagar and Ishmael:

Many Christians and Jews mistakenly believe that Abraham's descendants through Ishmael (Muhammad and his ancestors) were excluded from God's promise and covenant with Abraham (pbuh) because Ishmael's mother Hagar was not a legitimate wife of Abraham, thus, her son Ishmael (the father of the Arabs) was not a legitimate son of Abraham. Therefore, they conclude that Ishmael(pbuh) and his descendants were not included in God's covenant with the sons of Abraham (pbuh) and that this covenant was exclusive to Abraham's second son, Isaac, the father of the Jews.

In what follows we will disprove each of these claims, in addition to showing evidence of human tampering with the text of the Biblical verses.

The story of Ishmael according to the Bible is as follows: Abraham married Sarah (pbut). Sarah was a barren woman and bore him no children (Genesis 16:1). God then made a great promise to Abraham even before any children were born to him. Genesis 12:2-3: ***"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."***

Not long after, Sarah gave Abraham her handmaid, Hagar, to be his wife according to the legal Jewish custom of polygamous marriages (customary in the Bible among

Israelites and even their prophets). Genesis 16:3: ***"And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.."***

In Genesis 16 we are told that after Hagar (pbuh) became pregnant with Ishmael, Sarah (pbuh) felt that Hagar despised her, so she dealt with her harshly until she was forced to escape from this harsh treatment ***"And when Sarai dealt harshly with her, she fled from her face"*** Genesis 16:6. The angel of God then appeared before Hagar and told her to return to Sarah and submit herself to her will and that ***"the Lord has heard thy affliction"*** and would reward her with a son called "Ishmael" (God hears) and would multiply her seed exceedingly. Hagar willingly bowed to the command of her Lord and returned and submitted herself to Sarah. In *A Dictionary of Biblical tradition in English literature*, we read: *"The Jewish Haggadah identifies Ishmael as one of the six men who were given a name by God before their birth (Ginzberg, LJ 1.239)."*

When Abraham reached ninety-nine years of age, Ishmael was thirteen years old and remained the only son of Abraham. Now, God promises to establish his covenant with all of Abraham's "seed" without exception: ***"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.."*** In Genesis 17:7-8. God now informs Abraham that his covenant shall be given through circumcision, so Abraham immediately circumcises himself and Ishmael, the father of the Arabs (Genesis 17:23), thus establishing God's covenant with Ishmael.

The significance of circumcision was also noted by Biblical scholars as being not merely an external act: *"This was His own sign and seal that Israel was a chosen people. Through it a man's life was linked with great fellowship whose dignity was it's high consciousness that it must fulfill the purpose of God"* (Interpreter's Bible, p. 613). To this day, all Muslims practice circumcision. The "sign and seal" of the Abrahamic covenant.

We notice that God's covenant was promised to be with Abraham's "seed." But if we read Genesis 21:13 we will find that Ishmael is Abraham's "seed": ***"And also of the son of the bondwoman......he is thy seed."***

The same arguments can be made for God's covenant with Abraham in Genesis 15:18 ***"the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."***

As we can see, this covenant was intended to be of the same generality as God's covenants with Noah (Genesis 9:8-17), and David (2 Samuel 7; 23:5). God's covenant was intended to be a covenant with those who are obedient to Him and follow his command, not a covenant that makes a certain group of people genetically superior and closer to God even from before their birth, such that they are his "chosen children," and God's prophethood and message can only come from their lineage.

When Abraham reached one hundred years of age, God blessed him with a second son, Isaac (Genesis 21:5). Isaac was born to him through his first wife, Sarah. The Bible tells us that because of Sarah's jealousy that Ishmael may inherit with her own son Isaac (Genesis 21:10), she had Abraham cast out Hagar and Ishmael and send them to the

wilderness of “Paran” (genesis 21:21). We are told that she was particularly angry with what she considered to be a mockery on the part of Ishmael towards her own son Isaac. This incident is alleged to have occurred after Isaac was weaned (remember this) as narrated in Genesis 21:8.

Sarah now allegedly ordered Abraham to cast Hagar and Ishmael out, (apparently, in Abraham’s tribe, children who mock their brothers and sisters are to be thrown out in the nearest desert along with their mothers) Abraham obeyed Sarah and cast the “bondwoman” and her son in the desert and was blessed by God who told him to ***“hearken unto her voice.”*** Abraham gave Hagar provisions and water and put her child “Ishmael” upon her shoulder and left them in the wilderness of Beer Sheba in Southern Palestine. When they ran out of water, an angel appeared and conveyed to her the words of God: ***“Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.”*** God then showed her a well of water and they drank. Ishmael dwelt in the wilderness of “Paran” and begat twelve sons one of whom was called “Kedar.” As mentioned in 6.5, the Arabic form of the word *Paran* is *Faran* or *Pharan*. It means two refugees. It appears that the place took the name from Hager and Ishmael, who came there as two refugees.

The Muslims have a very similar narration of the same sequence of events in their Qur’an. However, in the Qur’an, the details differ from the narration of the Old Testament. Muslims are taught in the Qur’an and the Sunnah that Abraham, Sarah, Hagar, Isaac, and Ishmael (pbut) were, all five, very decent and pious people. Muslims believe that the prophet Abraham (pbuh) received a revelation from God to take Hagar and her *BABY*, Ishmael, to a barren desert in Northern Arabia (Paran), more specifically to the future location of Makkah, and to leave them there. When Abraham began to leave, Hagar called out to him “where are you leaving us?” After repeating the question three times she asked him “Did God command you to do this?” Abraham answered “yes.” So Hagar said: “Then He will not forsake us.” When Hagar and her baby ran out of water she began to fear for her baby's life and took to running back and forth between the two hills of “Al-Safa” and “Al-Marwa” in search of water. During this time God sent an angel who caused water to gush out of the earth for them. This became the water of the well of “Zamzam” which the pilgrims of Makkah drink from today. Once water was found in this place the Bedouins began to settle there and it became the city of Makkah. Centuries later, Muhammad (pbuh), the prophet of Islam, was born to the descendants of Ishmael. The rights of hastening between the two hills of “Al-Safa” and “Al-Marwa” have been preserved in the Muslim's yearly pilgrimage to Makkah even to this day.

The major differences in these two narrations, the Biblical and the Qur'anic, are in the OT claim that Hagar was (originally) left in Beer Sheba and not Paran as stated by the Muslims, and that this occurred when Ishmael was not a baby, but a full grown teenager.

This Old Testament narration can be found to contain obvious modifications from the following analysis: According to the Bible, Abraham was eighty six years old when Ishmael was born (Genesis 16:16). He was one hundred years old when Isaac was born (Genesis 21:5). This makes Ishmael fourteen years older than Isaac. The above expulsion of Ishmael and his mother is alleged to have occurred after Isaac was weaned (Genesis 21:8). Muslims wean their children after two years. Biblical scholars tell us that babies were weaned about the age of three. This makes Ishmael at least seventeen years old at the time of the alleged mockery and expulsion. The profile of Ishmael in Genesis 21:14-19 however, is one of a small baby and not that of a full grown teenager of seventeen years. Let us study it.

1) According to the New Revised Standard Version of the Bible which was compiled from manuscripts even more ancient than those of the King James Version of the Bible, the verse of Genesis 21:14 reads ***"..putting [it] on her shoulder, along with the child."*** Did Abraham put a seventeen year old boy on Hagar's shoulder?? It would be more logical for him to put Hagar on Ishmael's shoulder if he were, as claimed, seventeen years old at the time. So Ishmael must have been a baby at the time.

2) In Genesis 21:15 we read ***"and she cast the child under one of the shrubs."*** Did Hagar "cast" a seventeen year old teenager under a shrub?? This too is consistent with a baby and not a full-grown teenager.

3) We read in Genesis 21:16 that Hagar sat far away from Ishmael so as not to see him die before her own eyes. Is this the profile of a full-grown teenager who should, more appropriately be worried about his mother or of a helpless baby??

4) In Genesis 21:17 we read the angel's command to Hagar: ***"Arise, lift up the lad."*** Who would be more capable of lifting the other up, Hagar or her seventeen year old teenage son? This too is the profile of a little baby.

5) Throughout this story we are drawn a picture of Hagar doing this, and Hagar doing that, and Hagar worrying, and Hagar weeping, and so on while Ishmael sits where he was "cast," under the shrub. Would a full grown teenager of seventeen sit under a shrub and wait for his mother and himself to die while his mother looked for water for him, or would he have her sit in the shade while he went in search of water?

6) Even the angel did not address both of them but only Hagar, the only one who would understand. Once again the profile of a baby and not a seventeen year old teenager.

7) Ishmael is always referred to as "the child" and "the lad" in the story. Do people usually refer to seventeen year old teenagers as "child" and "lad"?

8) In Genesis 21:20 we read that <u>*after*</u> this incident, ***"God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."*** Is this a profile of a fully developed teenager or a child who is growing up, learning, and developing?

The above analysis clearly exhibits evidence of human modification to the text of this story. The claim that Ishmael mocked Isaac and that this had anything to do with Hagar's journey is an obvious fabrication since Isaac was not even born yet when this story occurred (Ishmael was still a baby). The reason for Hagar's journey was not Sarah's jealousy, Ishmael's mockery, or the racial superiority of Sarah. It was only the command of God, pure and simple. In an effort to keep all prophets of God Israelites, even God himself is alleged to have submitted to, and even blessed the alleged jealous whims of Sarah. Further, if such elaborate additions to the story could be introduced into the text, then how much simpler to change the original journey to Paran to become a journey to Beer Sheba.

The *Interpreter's Bible* compares the texts of Genesis 21:14-19 with Genesis 16:1-16 and draws the following conclusion: *"The inclusion in Genesis of both stories so nearly alike and yet sufficiently different to be inconsistent, is one of the many instances of the reluctance of the compilers to sacrifice any of the traditions which has become established in Israel"* (emphasis added).

As damaging and conclusive as this proof of the modification of the Old Testament is, still, it pales to insignificance before the infinitely more devastating proof of this same fact to be found in chapter 2.3.

Some people will now jump up and say: well then, the verses stating Abraham's age must be the ones which have been (unintentionally) modified. The problem with this is that first of all, these numbers were *spelled out in letters* and not written using numerals. Second, the transmitters of the Old Testament (the Jews) claim that every word and every letter was faithfully **counted** and preserved and thus, they can confidently claim that it would be impossible for unintentional errors to creep in.

If we are to believe that the most God-fearing people of the time of Abraham (pbuh) were in the habit of throwing children and their mothers out in the desert and cutting off their inheritance if they mocked their younger brothers and that this was God's justice, then either:

1) The <u>ages</u> are wrong, and Ishmael was not a teenager at the time but a small child, and thus, an unreasoning child and his mother are abandoned in a desert, and his inheritance cut off, because of this innocent child's mockery of his younger brother, and because his step mother is jealous of his inheritance with her own son. Or,
2) The ages are correct, and Ishmael was a full-grown teenager when he and his mother were thrown out in the desert and this totally contradicts the language of the above verses.

We also notice that even in the New Revised Standard version of the Bible, Genesis 16:16 and 21:5 state the same ages mentioned above. Is this not proof of the Qur'an's claim that the previous books of God were changed by the hands of the unscrupulous few?

It now becomes evident that sometime after God sent down the Old Testament, someone decided that they did not want the Arab descendants of Ishmael to be included in God's covenant with Abraham. They wanted it exclusive to the Jews. Therefore, the Old Testament was "corrected" in order to show that God's intent was that His covenant be with the Jews only.

Now that we see that the original covenant of God was with all of the children of Abraham (pbuh) without exception, then we are left with another question: The Bible describes in great detail the fulfillment of God's promise to Abraham through Isaac which was fulfilled in Jacob, Joseph, Moses, David, Solomon, and Jesus (pbut). But what of his promise to Abraham through Ishmael? God does not renege on his promises, so how was it fulfilled? The Bible is, for the most part, silent about the promise to the Ishmaelites. Why? Because just as Jesus (pbuh), during the time of the Old Testament had not yet come and there were only prophesies of his coming containing unmistakable signs but no detailed stories of his life, in the same manner, both the Old and New Testament contain unmistakable prophesies of Muhammad (pbuh) but no in-depth analyses and stories. The *Interpreter's Bible* admits that the Ishmaelites and other descendants of Abraham were *"somehow participating in the Abrahamic covenant"* (page 616). <u>The coming of Muhammad (pbuh), the descendant of Ishmael, is the fulfillment of this promise</u>.

Some people will claim that even though Ishmael was Abraham's "seed," still, "seed" is a lesser designation than "son," and only Isaac was Abraham's "son." However, the Bible also bears witness to the fact that Ishmael was Abraham's "son": Genesis 17:23: ***"And Abraham took Ishmael his son."*** Not only that, but the Bible tells us that Ishmael remained the legitimate son of Abraham until even after his death, Genesis 25:8-9: ***"Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of***

years]; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah"

So was Ishmael a lesser "son" than Isaac because Isaac's mother was Abraham's wife while Hagar was not? Once again, let us read the Bible: Genesis 16:3: ***"And Sarai Abram's wife took Hagar her maid....and gave her to her husband Abram to be his wife.."*** So the Bible also bears witness that Hagar was Abraham's legitimate wife.

Once the legitimacy of Hagar as Abraham's wife and Ishmael as his son has been established, now the objection of many becomes that Isaac was a *better* and *truer* son of Abraham because he was the son of the *free* woman not a bondwoman. However, this claim is not supported by the law of the Old Testament. According to this law, the first born son was to have *double* portions of honor, and even inheritance, and this right could not be affected by the status of his mother. Deuteronomy 21:15-17 ***"If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn: But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his."*** In the same *Interpreter's Bible* we read the following comment on the above verses: *"However, the law of the first-born had ancient sanction, and so long as it was accepted justice demanded that mere favoritism not be allowed to deprive the eldest son of his rights"* (emphasis added). Abraham was eighty six years old (Genesis 16:16) when Ishmael was born and was one hundred years old (Genesis 21:5), when he was blessed with a second son, Isaac (pbuh). So Isaac was fourteen years younger than his older brother Ishmael, the first-born son of Abraham.

It should further be noted here that a similar occurrence is narrated in the Old Testament regarding a slave girl named Ruth and a landowner named Boaz (Ruth, chapters 3 and 4). Ruth, a widowed slave girl, was married to Boaz and gave him a son named Obed. Obed went on to become the founder of the royal line of Jews who, according to the Old and New Testament, were the ancestors of both King David and Jesus Christ peace be upon them both (for example Matthew 1:5-16). Not only that, but according to the same Old Testament, Ruth was a Moabitess (Ruth 2:2). Moabite women, according to the Old Testament, were women used to lure Israelite men into immorality and the worship of the pagan god Baal (for a related story, please read chapter 5.2).

So, if a slave woman of a nation of such ill repute among the Jews as the Moabites is given legitimacy among the Jews and can even go on to become the ancestor and mother of their greatest prophets and leaders and indeed Jesus Christ (pbuh) himself, then why is a whole branch of prophet Abraham's children cast off simply because their mother too was a slave girl?

Jacob M. Myers, a professor at the Lutheran Theological Seminary and a contributor to *Interpreter's Dictionary of the Bible*, is a well recognized leading expert on the Old Testament. In his book *Invitation to The Old Testament* (pp. 26) he states the following regarding the Nuzi laws of marriage of Abraham's (pbuh) time:

"Archaeological discoveries help us to fill in the details of the biblical narrative and to explain many of the otherwise obscure references and strange customs that were commonplace in Abraham's world and time...... A Nuzi marriage contract provides that a childless wife may take a woman of the country and marry her to her husband to obtain

progeny But she may not drive out the offspring even if she later has children of her own. The child born of the handmaid has the same status as the one born to the wife. That is why, when Sarah wanted to drive out Hagar and Ishmael, it was quite objectionable to Abraham -because of the legal custom of the religion from which he came, he was reluctant to do so. It required a special divine dispensation to act contrary to that custom." We have already seen how the "special divine dispensation" was a forgery.

Further, while Ishmael was the first begotten son of Abraham, we notice that Obed was the *tenth grandson* of Abraham (The Old and New Testament genealogies differ in the actual names). So, if Obed is given such legitimacy in the Old Testament as being a legitimate father in their most royal line, even though he is the son of a bondwoman, then Ishamel's claim to this legitimacy is much older and more pronounced.

Once Ishmael has been proven to be a legitimate son of Abraham and not only equal to Isaac, but according to the law of the Jews, deserving of double the portion of honor and inheritance allotted to Isaac, then the final objection becomes that Isaac was specifically chosen to be the child of promise. In *A Dictionary of Biblical tradition in English literature*, we read: *"St. Augustine, in De civitate Dei (15.2), equates Ishmael "born in the course of nature," with the flesh and Isaac, "born in fulfillment of a promise" with the spirit. For Augustine, Ishmael exists outside the realm of God's grace; for this reason, and because of their enforced wanderings in the desert, he associates Ishmael and Hagar with Cain."*

As we have already seen, God's covenant was with the "seed" of Abraham (pbuh), among who was Ishmael. Secondly, there are many verses which specifically single out Ishmael for God's blessing. After the birth of Ishmael and before the birth of Isaac, God repeats his promise to Abraham to bless all the earth through his progeny. Genesis 17:4: ***"As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations."*** Also, in Genesis 21:13,18 we read: ***"And also of the son of the bondwoman (Hagar) will I make a nation, because he [is] thy seed. .... I will make him a great nation."*** So, not only is Ishmael a legitimate son of Abraham, but God almighty promised to bless Ishmael's descendants just as he would in the future promise to bless Isaac's descendants. Not only that, but God's covenant of circumcision with Abraham was fulfilled in Ishmael long before the birth of Isaac.

As has already been demonstrated in chapter two, the Bible has been modified extensively over the ages to the point that it now contains many hundreds of conflictions between it's verses. Many examples have been presented. As seen in chapter two, thirty two conservative Biblical scholars of the highest eminence backed by fifty cooperating denominations bore witness to the "many" and "serious" errors contained in the current King James Bible. Even the original ancient manuscripts themselves contain many differences and conflictions. Whole passages show up in some "ancient manuscripts" while being completely missing from older ones. Even geographical locations are changed from one ancient copy to the next. <u>All</u> Bibles in existence today are the result of very extensive cutting and pasting from these various manuscripts with no single ancient copy being *the definitive* reference. Even at that, <u>all</u> Bibles in existence today still contain countless examples of very serious contradictions of founding Christian doctrine (see chapter two, and also chapter one).

In the Interpreter's Bible we read: *"Many Israelites did not want a God who would be equally the God of all nations on the Earth. They did not want one who would be*

impartial Holiness. They wanted a God who would be partial to them. So we read in Deuteronomy of the demands for a complete extermination of all non-Israelite people of Palestine (Deuteronomy 7:2) and as to the carrying out of that injunction read the harsh sentences of Deuteronomy 20:10-17." Is it possible, in light of the overwhelming evidence beginning to come to light of the modification of the Old Testament, that the transmitters of this book (Genesis) made certain modifications to favor their own people? Sound impossible? We have already seen the evidence.

Such verses as Genesis 17:21 and Genesis 21:21 do not exclude Ishmael from God's covenant as some claim. The example of this is one who says: "I love my parents" and then a few days later says "I love my mother." Does this mean that he does not love his father? Since God had already consecrated his covenant between Abraham and his son Ishmael before the birth of Isaac, and Abraham had already circumcised Ishmael so that he might receive God's covenant, therefor, it was necessary for him to reaffirm that Isaac was not left out of this covenant even though it was established after the birth of Ishmael and before his own birth.

Many people point to the verse of Genesis 22:2 as proof that Isaac was the only legitimate son of Abraham. We read: ***"And he (God) said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."*** What is going on here? On the one hand we have verses such as Genesis 16:15, Genesis 17:23, Genesis 17:25, Genesis 17:26, and Genesis 25:9...etc. which clearly confirm the fact that not only was Ishmael the first born son of Abraham and a legitimate son, but he remained so <u>until the day Abraham died and was buried</u>. On the other hand we have Genesis 22:2 which claims that Isaac, Abraham's second son is the only son of Abraham.

To understand this we need to go back to the Qur'anic version of this story. In the Qur'an we are told that Abraham was deprived children until his old age whereupon he was given Ishmael, his first born son. Up until this point the Qur'an and the Old Testament are in agreement. It stands to reason that after having been deprived an heir for so long Abraham would become extremely attached to his only begotten son Ishmael. For all he knew then he very likely might not be blessed with any more children before his death. We are now told in the Qur'an that Allah (God) almighty decided to test Abraham's faith. He therefore decided to set up a test for Abraham in the one thing which he held most dear to his heart in all of this world: His only son. God almighty showed Abraham a vision wherein he sacrificed his only son Ishmael to God. Upon awakening, Abraham realized that this was no regular dream but a vision and command from God almighty. When Ishmael reached the age of striving, Abraham went to him and asked his opinion on this matter. This was not an attempt by Abraham to escape the command of God, but only an attempt to better prepare his son. Ishmael replied to his father: ***"O my father, Do as you are commanded. You shall by Allah's will find me to be among the patient."***

We are told that the devil then came to Abraham, Hagar, and Ishmael in turn trying to convince each one to disobey the command of Allah. Each one in turn did not respond to him and cast stones at him till they drove him away. This act is also preserved to this day in the Muslim pilgrimage to Makkah in the symbolic act of stoning the three pillars called the "jamarat."

Abraham took his son Ishmael and placed him on the ground facing down so that he would not have to look at him. Just when he was about to sacrifice Ishmael God sent an angel to Abraham to stop him and to provide him with a ram as an alternate sacrifice in place of his son as a reward for his sincere intentions. He then further rewarded Abraham

with Isaac, a great and pious prophet as a second son. This story can be found in the Qur'an in Al-Safat(37): 100-113: Abraham prayed: ***"My Lord! grant me (a son) of the righteous. So We gave him tidings of a gentle son(Ishmael). And when he was old enough to strive with him, he said: O my dear son, I have seen in a dream that I must sacrifice you. So look, what do you think? He said: O my father! Do that which you are commanded. Allah willing, you shall find me of the steadfast. Then, when they had both surrendered (to Allah), and he had placed him upon his forehead, We called unto him: O Abraham: You have (already) fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous victim. And We left for him among the later folk (the salutation):'Peace be unto Abraham!' Thus do We reward the good. Lo! he is one of Our believing slaves. And We gave him tidings of the birth of Isaac, a Prophet of the righteous. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves. And We verily gave grace unto Moses and Aaron, And saved them and their people from the great distress, And helped them so that they became the victors. And We gave them the clear Scripture And showed them the right path. And We left for them, among the later folk (the salutation): 'Peace be unto Moses and Aaron!' Lo! thus do We reward the good. Lo! they are two of our believing slaves."***

We notice that the major difference in the Qur'anic verses the Biblical versions is that the Qur'an claims that it was Ishmael (The father of the Arabs) who was to be sacrificed, while the Old Testament claims that Isaac (The father of the Jews) was the one to be sacrificed. However, if we study the verse of Genesis 22:2 we will find the words "***thy son, thine only [son]***." Isaac was never Abraham's only son. As we have seen, Ishmael was born before Isaac and remained (according to the testimony of the Bible) the legitimate son of Abraham until *AFTER* his death. As we have already proven, the story of God's command to cast out Ishmael and his mother is a fabrication. The only son of Abraham who was ever Abraham's "only" son was Ishmael. This was during the fourteen year period after the birth of Ishmael but before the birth of Isaac. Notice how by changing this one word from "Ishmael" to "Isaac" an entire branch of Abraham's descendants (The Arabs) are conveniently excluded from God's covenant and it becomes exclusive to the Jews? Once Ishmael is reinstated as the one mentioned in Genesis 22:2 then the stories in the Bible begin to make sense once again.

In *Encyclopedia Judica Jerusalem*, volume 9, under the heading "Ishmael," we read: *"It is related that a renowned traditionalist of Jewish origin, from Qurayza tribe and another Jewish scholar who converted to Islam, told Caliph Omar ibn 'Abd al-'Aziz (717-20) that the Jews were well informed that Ismail (Ishmael) was the one who was bound, but they concealed this out of jealousy."*

"Verily, those who conceal that which Allah has sent down of the Book and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful torment." The Qur'an, Al-Baqarah(2):174

6.9: Reference to Moses, Jesus, and Muhammad (pbut) in that order:

Deuteronomy 33:1 ***"And this [is] the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran , and he came with ten thousands of saints: from his right hand [went] a fiery law for them.".***

This is a chronological succession of prophets which is narrated through reference to location. This prophesy is reported at the end of Deuteronomy in association with the story of the death of prophet Moses (pbuh). It was a blessing and glad tidings bestowed by prophet Moses upon his followers just prior to his death. It was designed to give his followers hope upon the occasion of the passing of their prophet that God is not abandoning them, rather, the best is yet to come, and He shall continue to bless mankind with His guidance and His light.

Sinai is a reference to Moses (pbuh). It is an obvious reference to mount Sinai where Moses (pbuh) received his revelation (Exodus 19:20). **Seir** is a reference to Jesus (pbuh). It is a reference to the chain of mountains West and South of the Dead Sea extending through Jerusalem, and Bethlehem, the birthplace of Jesus (pbuh). It was later extended to include the mountains on the East side as well (Dictionary of the Bible, John L. McKenzie, S.J., p. 783). Seir is also identified with the Northern border of the tribal territory of Judah which is located just North of these two cities (The Eerdmans Bible Dictionary, by Allen C. Myers, pp. 921-922) Prophet Moses (pbuh) never in his lifetime entered Palestine, and thus, this could not be a reference to him.

As we have already seen in chapter 6.5, **Paran** is a reference to the city of Makkah in the Arabian Peninsula. The wilderness of Paran is where Abraham's wife Hagar and his eldest son Ishmael settled (Genesis 21:21) in the Arabian desert. Specifically, Makkah. Makkah is, of course, the capital of Islam in Arabia and the birthplace of Mohammed (pbuh). Mount Paran is the chain of mountains in that same region which the Arabs call the "Sarawat mountains". Mohammed (pbuh) first became the prophet of Islam in the cave of "Hira'a" located in these mountains. Jesus never in his life traveled to Paran. Mohammed, however, was born there. He died there. And it was the capital of the Islamic religion in that day and this. All of the prophets of the Bible including Jesus and Moses (pbuh) all came from either Palestine or from Babylon. No prophet of the Bible ever came from the Arabian city of Paran (Makkah). Prophet Muhammad (pbuh) is the only prophet of God who has ever fulfilled this prophesy.

We also read in verse 33:2 that a fiery law shall issue forth from the right hand of the prophet from Paran. The reference to "right" hand is a reference to strength, justice, and guidance. In Islam, all clean and decent actions are performed with the "right" hand (eating, shaking hands, etc.), while all dirty or undesirable actions are done with the left hand (washing one's private parts, picking up garbage, etc.). In the Qur'an, the good are described on the Day of Judgment as receiving their book of deeds in their "right" hands, while the wicked receive theirs in their "left" hand. This can be seen for example in Al-Haqah(69):13-37. This general attitude is conveyed in the Bible too. We read:

"Biblical phrases referring to the right hand reflect a widespread human cultural attitude, namely the recognition that for most people the right hand is both stronger and more adept than the left, and is the hand with which many tasks are instinctively undertaken ... Eccl. 10:2 links 'a wise man's heart' with his right hand, and 'a fool's heart' with his left. When the Son of Man separates the sheep from the goats at the Last Judgment, it is to the damned 'on the left hand' that he says, 'Depart from me, ye cursed, into everlasting fire' (Matt. 25:41) ...The right hand is often mentioned as a symbol of strength, both for human beings and anthropomophically for God (e.g. Job 40:14; Isa. 48:13)" A Dictionary of Biblical Tradition In English Literature, David Lyle Jeffrey, p. 442.

This fiery law that shall issue from the right hand of the prophet from Paran will be a *new* law for the children of Israel and not the same one they had been practicing in the time of Moses (pbuh) and later. This is held out by simple logic; if I already own

something, then I can not say that my neighbor shall bring "for me" this same "something" which I already own. In such a case, he would have "brought" nothing, and it would have been more logical to say he would "confirm" the preexistent law. No prophet of the Bible ever in his lifetime either came from Paran or preached the replacement of the law of Moses (pbuh). Even Jesus (pbuh) came to confirm and reinforce the law of Moses (Matthew 5:17-19), as explained in detail in chapter one. Muhammad (pbuh) is the only prophet of God who fulfilled both of these requirements.

However, if we look closely, we will find that the prophesy contains one more requirement. It tells us that this prophet from Paran who will bring a fiery new law shall come with 10,000 saints. Once again, two years before the death of prophet Muhammad (pbuh), in the year 630 AD, he lead 10,000 of his followers to their final and decisive victory against the pagans of Makkah. This was one of the most bloodless victories of all history. The Muslims took control of Makkah, the capital of paganistic Arabia, virtually without a single casualty. Upon entering Makkah victorious, Muhammad did not take it's inhabitants as prisoners. Even though these people had been torturing and killing his companions and himself for so many years, he commanded that they not be tortured, nor should retribution be sought against them. Rather, he set them all free. Most of them entered into Islam.

Once again, we find that prophet Moses (pbuh) was appointed seventy very close and devout followers (Exodus 24:1-9, Numbers 11:16-25). Jesus (pbuh) was appointed eleven very close and devout followers (if we were not to count Judas), as seen in Matthew 10:1-5, Mark 3:14-19, etc. Prophet Muhammad, once again, was the only one to fulfill this requirement. Mr. Kais Al-Kalbi asks the question:

"When this verse Deut 33:2 was translated from Hebrew to English, the phrase '10,000 saints' was kept the same. But when this verse was translated from Hebrew to Arabic, the phrase '10,000 saints' was intentionally changed to 'holy valley', why?" Kais Al-Kalbi, Prophet Muhammad, the last messenger in the Bible, third edition, pp. 231-232.

The wording also bears out this chronological succession of prophets. **Came**: arrival of the sun in the morning. **Rose up**: like the light of dawn. **Shined forth**: Mid-day sun which lights up the Earth from East to West. Islam has indeed come to shine all over the earth as the mid-day sun. It is estimated to have 1.2 billion adherents throughout the globe today, and it is the fastest growing religion in the world today.

6.10: Jesus predicts the coming of Muhammad (pbut):

From the promise in Genesis 21:13-18, Jesus (pbuh) spoke of the kingdom of God being taken away from the Jews and given to the rejected stone of Matthew 21:33-46 ***"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast [him] out of the vineyard, and slew [him]. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other***

husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Indeed, prophethood was transferred from the nation of the Jews to the Jews' rejected stone, the nation of the Arabs (Ishmael's nation. The nation of Muhammad pbuh). Some have misunderstood this verse to refer to Jesus (pbuh) as the rejected stone. This can be seen to be a misinterpretation by simply reading the above verse carefully. Jesus (pbuh), in this parable is obviously drawing a parallel between the actions of the Jews and their killing and stoning of previous prophets (Matthew 23:31-32 ***"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers"***) and the "husbandmen" in this verse. In other words, Jesus (pbuh) is speaking to the Jews as a racial entity. The men standing before him did not kill, beat, and stone the previous prophets, rather their forefathers did. But as a nation, they are all responsible. They are following in their forefathers footsteps. What is Jesus (pbuh) telling the Jews? He is telling them that they, as a nation, have abused their position, and therefore, God almighty will take his kingdom from the Jews and give it to a different ***"nation."***

How will we know which nation God's prophethood will be transferred to? The verse states that it will be given to the nation of the "rejected stone." Jesus (pbuh) was indeed rejected by the Jews, but he is not the one intended. Why? Because Jesus was a Jew. His disciples were also Jews. Jesus (pbuh) himself even said quite clearly***: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel"*** Matthew 15:24. He even told his own twelve apostles: ***"Go not into the way of the Gentiles*** **(non-Jews)*****, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand"*** Matthew 10:5-7. To further emphasize this Jesus (pbuh) is quoted as saying: ***"But he (Jesus) answered and said, It is not meet to take the children's*** **(Jews)** ***bread, and to cast [it] to dogs*** **(Gentiles, you and me, are dogs)*****."*** Matthew 15:26. Is the kingdom of God going to be taken from the Jews and given to the Jews?

It is important to notice that the verses wherein Jesus (pbuh) is alleged to have commanded his followers to preach to the whole world (such as Mark 16:15) are either now considered later "insertions" because they are nowhere to be found in the most ancient manuscripts available today (those of the fourth century) such as the Sinaitic Manuscript, the Vatican #1209, and the Armenian version, or refer only to preaching to "all nations" (such as Luke 24:47) which, in order to not conflict with the above verses must be understood to refer to the twelve nations of Israel. This is exactly what Muslims find in their Qur'an. An example of a reference to the tribes of Isaac as "nations" can be seen in Genesis 17:16. There are other examples, such as the referral to the twelve tribes of Ishmael as twelve "nations" in Genesis 25:16, the referral to the tribes of Ham in Genesis 10:20, the tribes of Shem in Genesis 10:31, the tribes of Noah in Genesis 10:32, and the tribes of Abraham in Genesis 17:5 ......etc.

Well, what do Christian scholars have to say about the word ***"all"*** in ***"all nations"***? If we go back to one of their foremost references, Strong's concordance, and look up this word and it's meaning we will find that the original Greek word is "pas" {pas}. The

following description is given for this word: *".....'The whole world has gone after him' Did the whole world go after Christ? 'Then went all Judea, and were baptized of him in the Jordan'. Was all Judea or all Jerusalem baptized in the Jordan? 'ye are of God little children', 'and the whole world lieth in the wicked one', Does the whole world there mean everybody? The words 'world' and 'all' are used in some seven or eight senses in the Scripture, and it is very rarely the 'all' means all persons, taken individually...."* C.H. Spurgeon from a sermon on Particular Redemption.

Mr. Tom Harpur, says: *"Most of Jesus' ministry took place in the Northern district of Israel, the Galilee, and it is clear he thought of his mission as directed to the Jews, not to the world at large"* From: *For Christ's Sake*, pp. 35.

On pages 24-25 of "The five Gospels," written over six years by 24 Christian scholars from some of the USA and Canada's most prestigious universities, we read *"Christian conviction eventually overwhelms Jesus: He is made to confess what Christians had come to believe...The charge to announce the good news to the whole world (Mark 13:10 and Matthew 28:18-20) was developed by Paul, Mark and others in the early days of the new movement."* This book has already demonstrated in chapter one how "Saint Paul" was the one primarily responsible for the corruption of the message of Jesus (pbuh).

Logic too verifies the Christian recognition that "the great commission" of the above verses was a later insertion of the church and not the words of Jesus (pbuh). This claim can be demonstrated to be supported by logic by observing that had Jesus (pbuh) indeed commissioned his apostles to preach to the whole world, as claimed in the above verses, then obviously *they would not differ on this matter later on*. However, the Bible tells us that long after this alleged commission, "St. Paul" decided to preach to the Gentiles (non-Jews). We are told in Galatians 2:13-15 that this resulted a fierce debate and a great difference of opinion between the apostles and Paul (the apostles Peter the Rock, James the son of thunder, and Barnabas on one side, and Paul on the other). This would not have been the case if Jesus (pbuh) had explicitly commanded his apostles to preach to the Gentiles. We also notice that Paul only refers to his own logic and opinion in his charge of "hypocrisy" against the apostles, never does he refer to a command of Jesus (pbuh) to preach to the Gentiles. If this verse was not a later insertion, then St. Paul could have very simply defended his point of view by simply quoting Jesus (pbuh). There would be no need for him to say anything more. Thus, these verses are recognized by Christian theologians as a later insertion of the Church and not the words of Jesus (pbuh). Since this topic would take up too much time and space to get into here I will suffice with this sampling for now.

However, there is another problem which prevents Jesus (pbuh) from being the one intended. If Jesus (pbuh) was indeed the one intended by this verse then we must apply the rest of it to him also. We read....

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?.. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" Matthew 21:42. This rejected stone of the Jews, the nation of Ishmael, would indeed come to be victorious against all comers. The Islamic nation, through the guidance of Allah, and which fought in His name, grew till it stretched from China to Spain and was victorious against all pagan superpowers (including the Persians and the Romans) of it's time and then went on to raise science to great new heights. There was not a single nation that was able to stand in the way of the Islamic nation which fought in the name of Allah (God) and died in his cause. Both the Jews and the Christians were either subjugated by the

Roman pagans or took them as allies. Jesus (pbuh), could not be this "rejected stone" because he did not fall on the Jews or Romans and grind them to powder, nor did they fall on him and become broken. Quite the contrary, the Bible alleges that Jesus (pbuh) was arrested, beaten, spat on, whipped, kicked, mocked, cut, laughed at, crucified, and then sent to hell for three days. In the mean time, the Romans and Jews went back to business as usual.

There is a distinct difference between saying that Jesus (pbuh) died for someone's sin and between saying he fell on nations and ground them to powder, and nations fell on him and were broken. This is the profile of a military leader and not a meek sacrificial lamb of God who tells his followers: ***"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloak also. And whosoever shall compel thee to go a mile, go with him twain"*** Matthew 5:38-41. While the Qur'an taught Muhammad (pbuh) and his followers: ***"And fight against them until persecution is no more and religion is for God alone. But if they desist then let there be no hostility except against wrongdoers"*** Al-Bakarah(2):194.

Many Christians will object "No, Jesus (pbuh) was the one intended." They will claim that the verse is not meant to be taken literally but in an abstract sense. He was prophesising himself. Thus, Jesus did indeed fall on the sinners and grind them to powder and they did fall on him and become broken. In other words, matters of FAITH and not WAR are intended. This is a valid theory, so let us test it.:

Those who make these claims will themselves readily acknowledge that the "son of the householder" is Jesus (pbuh) but then they go on to tell you that "the rejected stone" is *also* Jesus (pbuh). So:

1) If Jesus (pbuh) is both the "son of the householder" and also "the rejected stone," then one would expect there to be some sort of hint in the text associating one with the other. For example, the text could have combined the two terms into "the rejected son." We notice that this is not the case.

2) If the "rejected stone" is an alias for a character previously mentioned in the text, and not a completely new character, then what arguments *from the Biblical text* can we present that can not just as easily be applied to the other servants (prophets) or even the "householder" (God) himself? In other words, any arguments which are presented *from the text* will be equally valid for any of the many other beaten, stoned, and killed prophets.

3) In this parable, the first servant (prophet) was beaten and was taken out of the picture. The second was killed and was also taken out of the picture. The third was then stoned and taken out of the picture. Then the son was killed and taken out of the picture. Where does the text indicate that the "son of the householder" has come back to life while the other "servants" remain dead or chased away?

4) The goal of a parable is always to describe a matter in "real-life" terms which can be seen in our every day lives so that we can better understand the point being made. IN REAL LIFE, would we expect a dead son of a householder to come back to life and ***"miserably destroy"*** all the husbandmen who killed him, or would we expect the householder to send an army to wipe out the husbandmen who killed his son and servants?

5) The "Householder" in this parable refers to a NON-ABSTRACT God. The "servants" refer to PHYSICAL prophets. The "Son of the Householder" refers to a PHYSICAL Jesus (pbuh), the beating, killing, and stoning of the servants refer to a PHYSICAL beating, killing, and stoning of the prophets, even the vineyard refers to a PHYSICAL kingdom of God. But now, in order to make this rejected stone refer to Jesus

(pbuh) we claim that the “grinding and breaking” refers to an ABSTRACT grinding and breaking, thus Jesus (pbuh) is the one intended. Notice a trend here?

6) If the “grinding and breaking” referred only to an other-worldly reward for all who do not believe and not an earthly defeat (followed by one in the hereafter), then why did Jesus (pbuh) use the words: “whosoever shall FALL on this stone” and not “whosoever shall REJECT this stone.” This would more accurately describe acts of BELIEF and not WAR. Also, if acts of BELIEF were meant and not acts of WAR then there would be no need for “on whomever it shall FALL” otherwise it would be implied that Jesus was forcing people to disbelieve.

For example, if a Jew did not believe in Moses (pbuh), would it be more accurate to say: “He REJECTED Moses” or to say “He FELL upon Moses.” If Pharoah sent an army to kill Moses (pbuh) and the Jews, would it be more accurate to say “Pharoah FELL on Moses” or “Pharoah REJECTED Moses”? These verbs were carefully chosen for a reason. Indeed, if we were to go back to the Bible itself, we would find that the term “fall on” is in fact used to convey the general meaning of “attack”, or “kill”, or “to wage war”. For example, in Judges 15:12 we read: ***“And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not <u>fall upon me</u> yourselves.”***

And Genesis 43:18 ***“And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and <u>fall upon us</u>, and take us for bondmen, and our asses.”***

And Exodus 5:3 ***“And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he <u>fall upon us</u> with pestilence, or with the sword.”***

And Judges 8:21 ***“Then Zebah and Zalmunna said, Rise thou, and <u>fall upon us</u>: for as the man is, so is his strength. And Gideon arose, and <u>slew</u> Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.”***

There are countless other examples, however, these should suffice. Thus, we see that the prophesy is for one who will wage war against those who killed and persecuted the prophets of God (specifically, the Jews). This war against the Jews by this messenger of God would result in “miserably destroying” these Jews. This prophesy was fulfilled by Muhammad (pbuh) who began by signing pacts and treaties with the Jews. However, after they reneged on their pacts and broke their promises, he fought against them, utterly destroyed them, and finally expelled them from the land for all time.

<u>**6.11:** God Did Not Kill Muhammad (pbuh) for speaking in His name</u>.

In Deuteronomy 18:20 we read

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

Muhammad (pbuh) spoke not just a single word, but a whole book in God's name. For twenty three years he spoke exclusively in the name of God almighty. He revealed one hundred and fourteen chapters, all of which was, and is to this day, recited day after day in God's name. Chapters in the Qur’an begin with the words ***“In the name of God, the gracious, the merciful.”*** <u>**Yet he did not die,**</u> but lived to fulfill his message completely. He himself even narrated in the name of God a similar verse in the Qur'an (al-

Haaqah(69):46): ***"And if he (Muhammad) had invented false sayings in Our (God's) name, We would have taken him by the right, then We would have severed from him his aorta, and there is none among you who could have held Us off from him"*** (remember that the plural form of this verse is the Arabic plural of respect, not the Christian plural of "trinity"). If the claims of some are true: That Muhammad (pbuh) was an impostor, then did God go to sleep for twenty three years? Of course not! He knew full well what Muhammad (pbuh) was claiming. If he was not telling the truth, **why did God not kill him?** Why did he allow him to perpetrate a lie that would span fourteen centuries, and eventually come to cover the globe?

6.12: Glorifies Jesus (pbuh):

1 John 4:1-3 ***"Beloved, believe not every spirit (prophet), but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world."***

This one is very easy to understand: Every prophet who does not confess that Jesus (pbuh) came in the flesh was not sent by God. He is a false prophet. But any prophet that confesses that Jesus (pbuh) came in the flesh **was sent by God**. What does the Qur'an and Muhammad (pbuh) say about Jesus (pbuh)? They say that *a Muslim is not a Muslim* if he does not believe in Jesus (pbuh), in his miraculous birth, in his giving life to the dead by God's permission, in his healing of the lepers and the blind by God's permission, in his piety and chastity, in his truthfulness, and in the fact that he was the Messiah (the Christ). The Qur'an is practically overflowing with verses to this effect. For example, in A'al-Umran(3):40 we read: ***"And the angles said 'O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah."*** So now we must ask: Has Muhammad (pbuh) fulfilled this criteria or not? Also, please read the eighth point in chapter 6.13.

No other religion in the whole world outside Christianity makes it *an article of faith* for its adherents to believe in, love and honor Jesus except Islam. Reading the Qur'an bears testimony to that (see for example (19):16-36, A'al-Umran(3):33-68, Al-Nissa(5): 72-77). We have the *testimony of Jesus himself in the Bible* that Muhammad was a prophet of God. If Jesus' words carry any weight at all with us then we must concede that Muhammad was a prophet of God and therefore spoke in the name of God. So what did Muhammad (pbuh) say? He said that God sent him to return mankind to the true religion of Jesus (pbuh) which mankind had corrupted after Jesus' departure.

6.13 A "Paraclete" like Jesus:

In the Bible we can find the following four passages wherein Jesus (pbuh) predicts a great event:

John 14:16 ***"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"***

John 15:26 ***"But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me"***

John 14:26 ***"But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."***

John 16:7-14 ***"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you."***

In these four verses, the word "comforter" is translated from the word "Paraclete" ("Ho Parakletos" in Greek). *Parakletos* in Greek is interpreted as "an advocate", one who pleads the cause of another, one who councils or advises another from deep concern for the other's welfare (From the Beacon Bible commentary volume VII, p.168). In these verses we are told that once Jesus (pbuh) departs, a Paraclete will come. He will glorify Jesus (pbuh), and he will guide mankind into all truth. This "Paraclete" is identified in John 14:26 as the Holy Ghost.

It must be pointed out that the original Greek manuscripts speak of a "Holy *pneuma*." The word *pneuma* {pnyoo'-mah} is the Greek root word for "spirit." There is no separate word for "Ghost" in the Greek manuscripts, of which there are claimed to be over 24,000 today. The translators of the King James Version of the Bible translate this word as "Ghost" to convey their own personal understanding of the text. However, a more accurate translation is "Holy <u>Spirit</u>." More faithful and recent translations of the Bible, such as the New Revised Standard Version (NRSV), do indeed now translate it as "Holy Spirit." This is significant, and will be expounded upon shortly.

All Bibles in existence today are compiled from "ancient manuscripts," the most ancient of which being those of the fourth century AD. Any scholar of the Bible will tell us that no two ancient manuscripts are exactly identical. All Bibles in our possession today are the result of extensive cutting and pasting from these various manuscripts with no single one being *the definitive* reference. There are countless cases where a paragraph shows up in one manuscript but is totally missing from many others. For instance, Mark 16:8-20 (twelve whole verses) is completely missing from the most ancient manuscripts available today (such as the Sinaitic Manuscript, the Vatican #1209 and the Armenian version) but shows up in more recent "ancient manuscripts." There are also many documented cases where even geographical locations are completely different from one ancient manuscript to the next. For instance, in the Samaritan Pentateuch manuscript, Deuteronomy 27:4 speaks of "mount Gerizim," while in the Hebrew manuscript <u>the exact same verse</u> speaks of "mount Ebal." From Deuteronomy 27:12-13 we can see that these are two distinctly different locations. We could go on and on.

What the translators of the Bible have done when presented with such discrepancies is to do their best to choose the correct version. In other words, since they can not know which "ancient manuscript" is the correct one, they must do a little detective work on the text in order to decide which "version" of a given verse to accept. John 14:26 is just such an example of such selection techniques.

John 14:26 is the <u>only</u> verse of the Bible which associates the *Parakletos* with the Holy Spirit. But if we were to go back to the "ancient manuscripts" themselves, we would find that they are not all in agreement that the "Parakletos" is the Holy Spirit. For instance, in the famous Palimpsest manuscript of the Bible, written in the Syriac (around the fourth century AD.), John 14:26 only mentions a "Spirit" and not a "Holy Spirit" (Remember, Christ and his disciples' native tongue was Aramaic or Syriac).

Are we just knit picking? "Spirit" or "Holy Spirit," what's the big deal? Obviously they both refer to the same thing. Right? Wrong! There is a big difference. A "spirit," according to the language of the Bible simply means "a prophet" (see for instance 1 John 4:1-3: ***"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world,"*** also see 1 John 4:2), or an inspired *human*, for example read 1 Corinthians 2:10, 2 Thessalonians 2:2, ...etc.

We have already exhibited in chapters one and two countless documented admitted cases of deliberate modification of the Biblical text by members of the Christian clergy themselves, as well as deliberate large scale projects to "correct" the Bible, and the writings of "the early fathers," by them (such as the deliberate insertion of the verse of 1 John 5:7 which is now universally discarded). It is, therefore, possible that either:

1) The word "Holy" could have been dropped by a careless copyist., or
2) A copyist could have inserted the word "Holy" to convey his personal understanding of the text.

Which was it? In order to arrive at the answer we must follow the same path of detective work the Biblical scholars themselves do. We must study the characteristics of the "Paraclete" and compare them to both the "Holy Spirit" and to a "spirit." Muslims believe that Muhammad was the one intended and not the Holy Ghost. In the Christian's own "Gospel of Barnabas" Muhammad is mentioned <u>by name</u> here. The Trinitarian church, however, has done it's utmost to obliterate all existing copies of "The Gospel of Barnabas," and to hide it from the masses (see chapter 13). For this reason, it becomes necessary to show that even the Gospels adopted by Paul's church also originally spoke of Muhammad (pbuh).

<u>1) Does the Holy Spirit "speak" or "inspire":</u>

The Greek word translated as "hear" in the Biblical verses ("***whatsoever he shall hear, that shall he speak***") is the Greek word "akouo" {ak-oo'-o} meaning to perceive sounds. It has, for instance, given us the word "acoustics," the science of sounds. Similarly the verb "to speak" is the Greek verb "laleo" {lal-eh'-o} which has the general meaning "to emit sounds" and the specific meaning "to speak." This verb occurs very frequently in the Greek text of the Gospels. It designates a solemn declaration by Jesus (pbuh) during his preachings (For example Matthew 9:18). Obviously these verbs require hearing and speech organs in order to facilitate them. There is a distinct difference between someone "inspiring" something and him "speaking" something. So the Paraclete will "hear" and "speak," not "inspire."

Muhammad (pbuh), as seen above, did indeed fulfill this prophesy. Whatsoever he "HEARD" from Gabriel (The Qur'an), the same did he physically "SPEAK" to his followers. In the Qur'an we read: Al-Najm(53):1-4: ***"(God swears) By the star when it falls: Your comrade (Muhammad) errs not, nor is he deceived; Nor does he speak of (his own) desire. It is naught save a revelation that is revealed (unto him)."***

<u>2) The Holy Ghost was already with them:</u>
In the above verses we read ***"if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."*** The comforter can not be the Holy Ghost because the Holy Ghost (according to the Bible) was "with" them already (and even quite active) long before the coming of Jesus (pbuh) himself and then throughout his ministry. Read for example.

1 Samuel 10:10 ***"And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them."***

1 Samuel 11:6 ***"And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly."***

Isaiah 63:11 ***"Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?"***

Luke 1:15 ***"For he (John the Baptist) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."***

Luke 1:35 ***"And the angel answered and said unto her, The Holy Ghost shall come upon thee."***

Luke 1:41 ***"And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:"***

Luke 1:67 ***"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,"***

Luke 2:25 ***"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him."***

Luke 2:26 ***"And it was revealed unto him by the Holy Ghost (Simeon), that he should not see death, before he had seen the Lord's Christ."***

Luke 3:22 ***"And the Holy Ghost descended in a bodily shape like a dove upon him (Jesus), and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."***

John 20:21-22 ***"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, <u>he breathed on them, and saith unto them, Receive ye the Holy Ghost</u>:."***

Did they or did they not already receive the Holy Ghost? Was Jesus (pbuh) not <u>*still with them*</u> when they received the Holy Ghost? Was the Holy Ghost not with Simeon and Mary and Elisabeth and Zacharias before the birth of Jesus (pbuh)? Was the Holy Ghost not with Moses (pbuh) when he parted the seas? There are countless more similar verses to be found in the Bible. In the above verses, we are told that if Jesus (pbuh) does not depart then the "parakletos" will not come. Thus, the "Holy Ghost" cannot be the one originally intended since it was already with them. The contradiction is quite obvious.

3) Selective translation,: Jesus (pbuh) too is a Paraclete:

The word "Paraclete" is applied to Jesus (pbuh) himself in 1 John 2:1 ***"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate(parakletos) with the Father, Jesus Christ the righteous:."*** Notice how the translators have managed to translate this *exact same word* one way (advocate) in reference to Jesus (pbuh) and another (comforter) with regard to the coming "parakletos." Why would they want to do such a thing? Does this not seem just a little peculiar? The reason is that the translators did not want the Christians, after reading ***"we have an advocate(parakletos) with the Father, Jesus Christ the righteous"*** to then read ***"And I will pray the Father, and he shall give you another advocate(parakletos)."*** Can we see why this would make them nervous?

Well, what was Jesus (pbuh)? He was a prophet! Read Matthew 21:11: ***"...This is Jesus the prophet of Nazareth of Galilee."*** and Luke 24:19: ***"..Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people"..***.etc. Muhammad (pbuh) was also a prophet of God. We have already demonstrate in chapter one how the verses of the Bible themselves prove quite conclusively that Jesus (pbuh) was neither a god nor part of God almighty, but an elect messenger of God. The concept of his divinity was concocted by Paul and his ministry during the first three centuries after the departure of Jesus (pbuh) and is explicitly refuted by the Bible itself and Jesus' apostles (see chapter 1.2.5).

4) "Another" Paraclete:

Now go back to John 14:16 and notice the words ***"another Paraclete."*** If the comforter is the Holy Ghost then how many Holy Ghost's are there? The word "another" is significant. We have already seen how this term is applied to Jesus (pbuh) himself. In English, "another" may mean "One more of the *same* kind" or "one more of a *different* kind." If the latter were the one intended then the current Christian interpretation might bear some merit. However, if "One more of the same kind" was what was intended then this is positive proof that the coming Paraclete would be just like Jesus (pbuh), a *human being* and a *prophet*, not a *ghost*. The actual Greek word used was the word "allon" which is the masculine accusative form of "allos" {al'-los}: "Another of the *SAME* kind." The Greek word for "another of a different kind" is "heteros" {het'-er-os}.

5) "Parakletos" or "Periklytos"?:

Some scholars believe that what Jesus (pbuh) said in his own Aramaic tongue in these verses represents more closely the Greek word "Periklytos" which means the admirable or glorified one. This word corresponds exactly to the Arabic word "Muhammad" which also means the "admirable one" or "glorified one." In other words, "Periklytos" is "Muhammad" in Greek. There are several similar documented cases of similar word substitution in the Bible. It is also quite possible that both words were contained in the original text but were dropped by a copyist because of the ancient custom of writing words closely packed, with no spaces in-between them. In such a case the original reading would have been: ***"and He will give you another comforter(Parakletos), the admirable one(Periklytos)"*** (See examples of many similar cases in the Biblical text in *"The Emphatic Diaglott"*).

In his book "Muhammed in the Bible", Professor `Abdul-Ahad Dawud (Formerly Rev. David Benjamin Keldani) submits a much more eloquent and scholarly presentation in defense of these claims, far beyond the limited abilities of this humble author. For those

who which to read a truly scholarly study of this matter, you may obtain a copy of that book. The following is a very brief quotation from that book:

"The 'Paraclete' does not signify either 'consoler' or 'advocate'; in truth, it is not a classical word at all. The Greek orthography of the word is Paraklytos which in ecclesiastical literature is made to mean 'one called to aid, advocate, intercessor' (Dict. Grec.-Francais, by Alexandre). One need not profess to be a Greek scholar to know that the Greek word for 'comforter or consoler' is not 'Paraclytos' but 'Paracalon'. I have no Greek version of the Septuagint with me, but I remember perfectly well that the Hebrew word for 'comforter' (mnahem) in the Lamentations of Jeremiah (I. 2, 9, 16, 17, 21, etc.) is translated into Parakaloon, from the verb Parakaloo, which means to call to, invite, exhort, console, pray, invoke. It should be noticed that there is a long alpha vowel after the consonant kappa in the 'Paracalon' which does not exist in the 'Paraclytos.' In the phrase (He who consoles us in all our afflictions) 'paracalon' and not 'Paraclytos' is used. (I exhort, or invite, thee to work). Many other examples can be cited here. There is another Greek word for comforter or consoler, i.e. "Parygorytys' from 'I console'.....The proper Greek term for 'advocate' is Sunegorus and for 'intercessor' or 'mediator' Meditea" (Muhammad in the Bible, Prof. Abdul-`Ahad Dawud, pp. 208, 209)

<u>6) "He" not "It":</u>

Notice the use of ***"he"*** when referring to the Paraclete and not ***"it."*** If we read John 16:13, we will find no less than SEVEN occurrences of the masculine pronoun "He" and "Himself." There is not another verse in the 66 books of the Protestant Bible or the seventy three books of the Catholic Bible which contains seven masculine pronouns, or seven feminine pronouns, or even seven neuter genders. So many masculine pronouns ill befits a ghost, holy or otherwise.

Mr. Ahmed Deedat, on page 51 of his booklet "Muhammad, the natural successor to Christ," says: *"When this point of seven masculine pronouns was mooted by Muslims in India in their debates with the Christian missionaries, the Urdu (Indian) version of the Bible had the pronouns presently changed to SHE, SHE, SHE! so that the Muslims could not claim that this prophecy referred to Muhammad (pbuh) - a man! This Christian deception I have seen in the Bible myself. This is a common trickery by the missionaries, more specially in the vernacular. The very latest ruse I have stumbled across in the Afrikaans Bible, on the very verse under discussion; they have changed the word* ***"Trooster"*** *(Comforter), to* ***"Voorspraak"*** *(Mediator), and interpolated the phrase -* ***"die Heilige Gees"*** *- meaning THE HOLY GHOST, which phrase no Bible scholar has ever dared to interpolate into any of the multifarious English Versions. No, not even the Jehovah's witnesses. This is how the Christians manufacture God's word."*

<u>7) He will guide you into all truth:</u>

In the above verses Jesus (pbuh) is quoted as saying ***"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."*** What does Jesus (pbuh) mean by ***"ye cannot bear them now"***? If we were to read the Bible, we would find many verses throughout the Bible wherein Jesus (pbuh) bemoans the lack of understanding he was constantly greeted with from his disciples throughout his ministry:

Matthew 8:26 ***"And he(Jesus) saith unto them(the disciples).....O ye of little faith."***

Matthew 14:31 ***"...and (Jesus) said unto him(Peter), O thou of little faith."***

Matthew 16:8 ***"he (Jesus) said unto them(the disciples), O ye of little faith."***

Luke 8:25 ***"And he(Jesus) said unto them(the disciples), Where is your faith?"***

Notice that these are not common Jews who he is saying these words to, but his own elect disciples. The Bible vividly illustrates how he is constantly going out of his way to simplify matters for them and to speak to them as one speaks to little children. However, even at that, they still misunderstand. He is finally driven to frustration and made to say:

Matthew 15:16 ***"And Jesus said, Are ye even yet without understanding?"*** and
Luke 9:41 ***"And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?"***

We are even told that his own people did not accept him:
John 1:11 ***"He came unto his own, and his own received him not."***

Jesus (pbuh) had ***"all truth,"*** but he could not give it to them because they were not fit to receive it. Therefore, he told them that another would come after him who shall guide them into ***"all truth"*** which they could not receive from him. He tells us that the one who will come will ***"teach you all things."*** This one who will guide them into ***"all truth"*** is described as ***"The spirit of truth."*** We have already seen how the word "spirit" in the Bible is synonymous with the word "Prophet." Muhammad (pbuh), even before he became the prophet of Islam was known among his people as "Al-sadik Al-amin," which means "The truthful, the trustworthy." Thus, it becomes apparent that Muhammad was indeed ***"the spirit of truth."*** Since the departure of Jesus (pbuh) and to this day, the "Holy Ghost" has not taught mankind a <u>single</u> new truth not revealed by Jesus (pbuh) himself.

It is important to notice the words ***"ALL truth"*** and ***"MANY things."*** "Many" and "All" means more than one. There were many loose ends left untied by Jesus (pbuh) at the time of his departure because his disciples could not yet receive them. There were many truths which needed to be introduced to complete his message, however, it was cut short before he could complete it. For instance, alcohol abuse is a serious problem in the West. It is claimed that the United States is home to 11 million alcoholics, and 44 million "heavy drinkers." Many excuses have been made for them because Jesus' first miracle is claimed to have been the changing of water into wine (John 2:7-10). St. Paul actually encouraged his followers to ***"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities"*** (1 Timothy 5:23). Now the drunkards are littering the streets. What solution has the "Holy Ghost" given which Jesus (pbuh) never mentioned? None! Muhammad (pbuh) however, came with the decisive answer: Abolish all drinking. Period! Through Muhammad(pbuh), God has succeeded where the great "superpower" has failed.

There are countless problems which were left unresolved by Jesus (pbuh) at the time of his departure which were not resolved until the coming of Muhammad (pbuh). Not because he did not have the solution, but because his followers could not bear them. Examples of these problems are gambling, racism, fortune telling, inheritance, limits of modest clothing, ...etc. Muhammad (pbuh) has brought answers to all of these problems. Unlike Jesus (pbuh), Muhammad (pbuh) brought a complete and comprehensive system of law, conduct, punishment, and worship for all mankind. What new and innovative teachings has the "Holy Ghost" given for them which were not taught by Jesus (pbuh)? The Qur'an says: ***"O mankind! The messenger (Muhammad) hath come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve,***

still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise."

<u>8) He shall glorify me:</u>

The Paraclete ***"shall glorify me"*** and will ***"testify of me."*** Muhammad (pbuh) did indeed testify of Jesus (pbuh) and did indeed glorify him and raise him and his mother to their well deserved stations of honor and piety and even made it an article of faith for every Muslim to bear witness to this. Just one of the many examples of this is: ***"And the angles said 'O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah."*** The Qur'an, A'al-Umran(3):40.

Nobody seems to recognize this fact as being at all extraordinary. People generally look upon the Jews as true worshippers of God and followers of a legitimate faith, even if they do consider them misguided by not following Jesus (pbuh) but killing him. Their book is even incorporated into the Bible as the faultless word of God. On the other hand, Muslims are looked down upon as followers of a false prophet and as savage blood thirsty terrorists or barbarians. However, if we were to look at the Jewish opinion of Jesus (pbuh) we would find that an early reference in the Babylonian "Talmud" says that "Jeshu ha-Nocri" was a false prophet who was hanged on the eve of the Passover for sorcery and false teaching. They further claim that he was a bastard son of a Roman adulterer among many other allegations.

Mr. Josh McDowell is one of the leading Biblical scholars on the topic of the Jewish Talmud's view of his "Lord." The **Talmud**, of course, is the ultimate authoritative body of Jewish tradition, comprising the Mishnah and Gemara. In Mr. McDowell's book, "Evidence that demands a verdict," he quotes extensively from the Jewish Talmud with regard to the official Jewish view of Jesus (pbuh). The following is a small sampling from pages 85-86 of this book:

> *"**Tol'doth Yeshu**. Jesus is referred to as 'Ben Pandera'."* Note: 'Ben Pandera' means 'son of Pandera'. He was a Roman soldier the Jews allege to have raped Mary to produce the illegitimate son Jesus (God forbid).
>
> **Yeb. IV 3;49a:** *"Rabbi Shimeon Ben Azzai said (regarding Jesus): 'I found a genealogical roll in Jerusalem wherein was recorded, such-an-one is a bastard of an adulteress."*
>
> **Joseph Klausner** adds:
>
> *"Current editions of the Mishnah, add: 'To support the words of Rabbi Yehoshua' (who in the same Mishnah says: What is a bastard? Everyone who's parents are liable to death by the Beth Din), that Jesus is here referred to seems to be beyond doubt."*

Grolier's encyclopedia tells us that *"...the reliable Jewish sources tell us that he(Jesus) was a Jewish teacher who was put to death for sorcery and false prophecy and that he had a brother named James.."*

At a time when such claims, and many others, were being leveled by the Jews against Jesus (pbuh), Muhammad (pbuh) revealed the following verses of the Qur'an: ***"Then because of their breaking of their Covenant and their rejection of the signs of Allah and their slaying of the Prophets wrongfully and that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay but Allah hath set the seal on their hearts for their rejection, so they believe not save a few. And because***

of their disbelief and of their speaking against Mary a horrendous fabrication." Al-Nissa(4):155-156.

So tremendous a sin is this lie considered with Allah, that it is not even repeated in the Qur'an. The closest the Qur'an ever comes to actually reproducing their words is: ***"Then she (Mary) brought him (Jesus) to her own folk, carrying him. They said: O Mary! You have come with a most atrocious thing. Oh sister of Aaron! Your father was not a wicked man nor was your mother a harlot"*** Mariam(19):27-28.

"And when the angels said: O Mary! Verily! Allah has chosen you, and purified you, and preferred you above (all) the women of creation.." The Qur'an, A'Al-Umran(3):42.

<u>9) Sin, righteousness, and error</u>

The coming Paraclete, we are told, will demonstrate the error of the world regarding sin, righteousness, and judgment ***"he will reprove the world of sin, and of righteousness, and of judgment."*** This is indeed what Muhammad (pbuh) did. He came to the world to show them how they had been misguided in "sin" by believing that mankind can inherit sin (see last quarter of chapter one, and Ezekiel 18:19-20) and that someone's sin can be forgiven by the sacrifice of others. He also showed them how they had been misguided in "righteousness" by believing that a righteous person is one who has "faith" in the crucifixion and does nothing else (Romans 3:28), or who believes that another man's death will make him a righteous person (Romans 5:19). And they were misguided in "judgment" by believing that they will be judged by "faith" and other people's deeds and not their own deeds (Mark 16:16), or that God's "judgment" was to punish all mankind for the sin of one man (Romans 5:16, 5:18).

Muhammad (pbuh) taught that the unscrupulous had altered the words of Jesus (pbuh) and his faithful followers after their passing. He taught that no one will be held accountable by God for anyone else's sin. Similarly, no one can bear my sin. He emphasized that God has made this a life of work and the next life one of reward and no work. He also revealed that mankind will be judged one at a time according to their own individual actions and no one else's.

<u>10) That he may abide with you for ever:</u>

In these verses, Jesus (pbuh) is quoted as saying that the coming Paraclete will "abide with you forever." What does he mean by this? Let us read John 8:51-55 ***"Verily, verily, I say unto you, If a man keep my saying, <u>he shall never see death</u>. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying."***

and also

John 10:28 ***"And I (Jesus) give unto them (the believers) eternal life; and <u>they shall never perish</u>, neither shall any man pluck them out of my hand."***

Jesus (pbuh) is quoted many times in the Bible as telling his followers that they will never taste death. However, there is not a single one of them alive to this day. Was he lying? Of course not! As seen above, Jesus' (pbuh) followers were constantly misunderstanding his words. They were not yet ready to "bear" his words. He was telling them that a man lives on without death through his faith. Jesus' (pbuh) followers will live on through their faith and teachings, Jesus (pbuh) lives among us through his faith and teachings, and even Abraham (pbuh) lives on among them and us through his faith and teachings. In a similar manner, the coming Paraclete will live eternally with us through his faith and teachings.

The Paracletos will be the last prophet, because he will ***"abide with you forever"*** and ***"he will guide you into all truth"*** (Greek "into the whole truth") and ***"he shall teach you all things,"*** so there will be no need for any further prophets. In the Qur'an, al-Ahzab(33):40 we read: ***"Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things."***

And al-Maidah(5):3 ***"This day have I (God) perfected your religion for you (mankind) and completed My favor unto you, and have chosen for you as religion AL-ISLAM."*** So the religion of Islam is the last message to mankind and it, as well as the Qur'an, will abide with them forever. To this day, Muhammad (pbuh) abides with us through the Qur'an and the Sunnah.

Jesus (pbuh) had ***"the whole truth"*** and had many things he longed to teach his disciples but he could not give it to them because they ***"cannot bear them now."*** These matters would only be revealed six centuries later by God through the agency of Muhammad (pbuh). What new truths has the Holy Spirit guided us into after the departure of Jesus (pbuh) which Jesus (pbuh) had no say in?

11) He will show you things to come:

There were many prophesies made in the Qur'an and in the Sunnah (tradition) of the prophet Muhammad (pbuh) himself. For instance, in the opening verses of the chapter of al-Room (The Romans), we read:

"The Romans have been defeated. In the lowest land, and they, after their defeat will be victorious. Within ten years. Allah's is the command in the former case and in the latter and in that day the believers will rejoice. In Allah's support to victory. He helps to victory whom He will. He is the Mighty, the Merciful. It is a promise of Allah. Allah fails not His promise, but most of mankind know not. They know only some appearance of the life of the world, and are heedless of the Hereafter"

When Islam was still in it's infancy and it's followers were being severely persecuted, tortured, and killed by the pagan idol worshipers of Arabia (Quraish), there were two "Superpowers" near by. They were the Romans and the Persians. The pagans of Arabia used to like to see the Persians victorious against the Romans because the Persians were pagans like them. However, the Muslims liked to see the Romans victorious because they were "people of the book." About this time, the Romans suffered a resounding defeat to the Persians that seemed to signal the end of the Roman empire. The pagans of Arabia were ecstatic. They went out of their way to hold this defeat over the heads of every Muslim they would encounter. They said: "Just as the Christians in Rome have

been crushed by the pagans of Persia, so shall we crush you." This was psychological warfare against the Muslims which they were adding to the physical torture they were subjecting the Muslims to. It was at this time that these verses were revealed to Muhammad (pbuh) consoling him and the Muslims in general that matters were not as they seemed, and that the Romans would come back and defeat the Persians within "Bidh'u" years. "Bidh'u" is an Arabic word that means "between three and nine." This prophesy did indeed come true and the Romans were once again victorious against the Persians, at the same time, the Muslims achieved their first strategic victory against the pagans of Arabia in the battle of Badr. Mr. Abdullah Yusuf Ali, in his commentary on the Qur'an narrates the following explanation of the above verses:

"The remarkable defeats of the Roman Empire under Heraclius and the straits to which it was reduced are reviewed in Appendix No. 6 (to follow this Sura). It was not merely isolated defeats; the Roman Empire lost most of its Asiatic territory and was hemmed in on all sides at its capital, Constantinople. The defeat, "in a land close by" must refer to Syria and Palestine, Jerusalem was lost in 614-15 AD, shortly before this Sura was revealed.

The Pagan Quraish of Makkah rejoiced at the overthrow of Rome by Persia. They were pro-Persian, and in their heart of hearts they hoped that the nascent movement of Islam, which at that time was, from a worldly point of view, very weak and helpless, would also collapse under their persecution. But they misread the true Signs of the times. They are told here that they would soon be disillusioned in both their calculations, and it actually so happened at the battle of Issus in 622 (the year of Hijrat) and in 624, when Heradius carried his campaign into the heart of Persia (see Appendix No: 6) and the Makkan Quraish were beaten off at Badr.

Bidh'un in the text means a short period-a period of from three to nine years. The period between the loss of Jerusalem (614-15) by the Romans and their victory at Issus (622) was seven years, and that to the penetration of Persia by Heraclius was nine years. See last note.

The battle of Badr (2 A.H. = 624 AD) was a real time of rejoicing for the Believers and a time of disillusionment for the arrogant Quraish, who thought that they could crush the whole movement of Islam in Madinah as they had tried to do in Makkah, but they were singly repulsed."

There were many other prophesies made by the Qur'an which, without exception, all came true. Another example would be that of Al-Israa(17):7. However, we will leave it up to the interested student to research this topic in order to verify it's authenticity.

There are many other points which could be brought up in this comparison, however, we leave it up to the reader to study Islam, Muhammad, and the Qur'an, and arrive at their own conclusion with regard to Muhammad (pbuh) having fulfilled all of the requirements of the coming "Paraclete."

In the West, people have developed the system of giving people abbreviated names. For instance, a man called William would be called "Bill" by his friends, Robert would be called "Bob," Joshua would be called "Josh"....etc. In a similar manner, Muhammad (pbuh) was known by two names: "Muhammad" and "Ahmed." I mention this to clarify the following verse:

"And when Jesus son of Mary said: O Children of Israel! verily! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is Ahmed(the praised one). But when he came to them with clear proofs, they said: This is clearly magic" The Qur'an, Al-Saf(61):6

It is one thing for someone to make a clever play on words and twist their meaning to suite his fancied desire so that they would refer to Muhammad (pbuh). It would be much harder to do so with more than ten. These verses lend themselves so *easily* to Muhammad (pbuh) without having to resort to abstraction and applying them to the Holy Ghost or other supernatural meanings, or to combining three prophesies into only two. For those readers who would like to read a much more scholarly presentation of these matters, I highly recommend the book "Muhammed in the Bible", by Professor `Abdul-Ahad Dawud (Formerly Rev. David Benjamin Keldani).

I also recommend the book "Prophet Muhammad the Last Messenger in the Bible" by Kais Al-Kalbi. It is a 700 page book containing a very through investigation of prophesies in the Bible which both Jewish as well as Christian scholars redilly agree have never been fulfilled by anyone other than Muhammad (pbuh). It's ISBN number is 09638520-1-9. To obtain a copy, contact the American Muslim Cultural Association at PO Box 561, Logan UT, 84521-0561, USA, 1-800-426-2310.

"Then We sent our messengers in succession. Whenever it's messenger came unto a nation they called him a liar; so We caused them to follow one another (as a punishment) and We made them tales (told to others). So away with a people who will not believe!" The Qur'an, Al-Muminoon(23):44.

"Alas for (My) servants! There comes not a messenger unto them but they ridicule him." The Qur'an, Ya-seen(36):30.

Chapter 7: Jesus in the Qur'an

The following is a short, and by no means comprehensive, selection of verses from the Qur'an with regard to Jesus (peace be upon him), the prophets of Allah in general, and some basic foundations of Islam:

1) Jesus (pbuh) is a true prophet of God and one of His elect messengers. He is also the Messiah (Christ) promised to the Jews..
2) Jesus (pbuh) is a mortal man and not a god or the son of God.
3) Jesus (pbuh) is one in a long and distinguished line of messengers of God. The holy ghost was Gabriel.
4) Jesus (pbuh) was one of the five "elect" messengers of Allah. These five were literally described in the Qur'an as "Those of strong conviction" (46:35).
5) Jesus (pbuh) was not forsaken by God to the Jews to be killed on the cross. Rather, God raised him up and made it appear that they had crucified him.
6) Mankind corrupted the religion of Jesus (pbuh) after his departure and took great liberties with God's scriptures, adding here, and changing there. They also took to "diverting the words from their places."
7) Jesus (pbuh) is alive with God and will return to earth just before the end of time.
8) God is ONE. He is indivisible and completely unique. His true form is unimaginable by man. He does not tire nor sleep. He knows all things, is capable of all things, and has created all things. He was not born nor does he beget.
9) Muhammad (pbuh) was the last messenger of God for all time.

First mention of Jesus (pbuh) in the Qur'an:
"And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear signs, and We supported him with the holy Spirit. Is it that whenever there came to you a Messenger with that which you yourselves desire not, you grow arrogant? Some you disbelieved, and some you killed" Al-Bakarah(2):87.

Mention made of some of the countless prophets of Allah:
After speaking about Abraham (pbuh) God says: ***"And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good. And Zachariah and John and Jesus and Elias. Each one (of***

them) was of the righteous. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures" Al-Anaam(6):84-86.

The message of the prophets was ONE message:
"Say (O Muhammad): We believe in Allah and that which has been sent down to us, and that which was sent down to Abraham and Ishmael and Isaac and Jacob and the sons of Jacob, and that which was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered. And whosoever seeks as religion other than Islam it will not be accepted from him, and in the Hereafter he will be among the losers. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger (Muhammad) is true and after clear proofs had come unto them. And Allah guides not wrongdoing folk." A'al-Umran(3):84-86

What was this message?:
"And verily We have sent in every nation a messenger, (proclaiming): Worship Allah (alone) and shun false gods. Then of them were some whom Allah guided, and of them were some upon whom misguidance had just hold. So travel through the land and see what was the end of those who denied (the truth)!" Al-Nahil(16):36

Summary of Allah's message from Jews to Christians to Muslims:
"Indeed Allah made a covenant with the Children of Israel and We appointed among them twelve chieftains: and Allah said: I am with you if you establish worship and pay the poor due, and believe in My messengers and support them, and lend unto Allah a good loan, surely I shall remit your sins, and shall admit you into gardens underneath which rivers flow. But if any among you disbelieves after this has indeed gone astray from the straight path. So because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their (correct) places and forget a part of the Message that was sent to them. You will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily Allah loves the good-doers. And from those who said: "We are Christians," We made a covenant, but they forgot a good part of the message which was sent to them. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say; Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. And to Allah belongs the dominion of the

heavens and the earth and all that is between them, and unto Him is the return (of all). O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in (the series of) the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things." Al-Maidah(5):12-19

Allah's covenant with His prophets:

"And when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant; That He may ask the truthful of their truth. And He has prepared for the unfaithful a painful torment." Al-Ahzab(33):7-8

"O you messengers! Eat of the good things, and do right. Verily! I am Aware of what you do. And verily! this your religion is one religion and I am your Lord, so keep your duty unto Me. But they (mankind) have broken their religion among them into sects, each sect rejoicing in what is with them. So leave them in their error till a time. Do they think that the wealth and sons that We provide them, We hasten unto them with good things? Nay, but they perceive not. Verily! those who live in awe for fear of their Lord, And those who believe in the signs of their Lord, And those who do not associate partners with their Lord, And those who give that which they give with hearts afraid because they are about to return unto their Lord, It is these who race for the good things, and they shall win them in the race. And We task not any soul beyond its capacity, and with Us is a Record which speaks the truth, and they will not be wronged. Nay, but their hearts are covered (blind) of this (Qur'an), and they have other (evil) works, besides, which they are doing;. Till when We grasp those of them who lead a luxurious life with the punishment, behold! they supplicate loudly. Supplicate not this day! Assuredly you will not be helped by Us. Indeed, My revelations were recited unto you, but you used to turn back on your heels. In scorn thereof. Nightly did you reject it." Al-Muminoon(23):51-63

"He (Allah) has ordained for you that religion which He ordained unto Noah, and that which We inspire in you (Muhammad), and that which We ordained unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Intolerable for the idolaters is that unto which you call them. Allah chooses for Himself whom He will, and guides unto Himself him who turns to Him in repentance and obedience." Al-Shurah(42):13

The mission of Jesus (pbuh):

"And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah a guidance and an admonition unto those who ward off (evil)." Al-Maidah(5):46

The endurance of Moses, Jesus, and Muhammad:

"And (remember) when Moses said unto his people: O my people! Why persecute you me, when you well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guides not the evil living folk. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. yet when he has come unto them with clear proofs, they say: This is clearly magic. And who does greater wrong than he who invents a lie against Allah when he is summoned unto Islam. And Allah guides not wrongdoing folk. Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse. He it is who has sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse. O you who believe! Shall I show you a commerce that will save you from a painful doom? You should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if you did but know. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph." Al-Saf(61):5-12

Jesus' conception, birth, and mission:

"(Remember) when the wife of Imran said: My Lord I have vowed unto You that which is in my belly as a consecrated (offering). Accept it from me. Lo! You, only You, art the Hearer, the Knower! And when she was delivered she said: My Lord! Lo! I am delivered of a female. Allah knew best of what she was delivered. the male is not as the female; and Lo! I have named her Mary, and Lo! I crave Thy protection for her and for her offspring from Satan the outcast. And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto you this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will. Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! You are the Hearer of Prayer. And the angels called to him as he stood praying in the sanctuary: Allah giveth you glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous. He said: My Lord! How can I have a son when age has overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will. He said: My Lord! Appoint a token for me. (The angel) said: The token unto you (shall be) that you shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning. And when the angels said: O Mary! Lo! Allah has chosen you and made you pure, and has preferred you above (all) the women of creation. O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship). This is of the tidings of things hidden. We reveal it unto you (Muhammad). You were not present with them when they cast their pens

(to know) which of them should be the guardian of Mary, nor were you present with them when they quarreled (thereupon). (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How can I have a child when no mortal has touched me? He said: So (it will be). Allah creates what He will. if He decrees a thing, He saith unto it only: Be! and it is. And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! herein verily is a portent for you, if you are believers. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him). Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth). And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers” A’al-Umran(3):35-54.

“And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit (Gabriel) and he assumed for her the likeness of a man in every respect. She said: Lo! I seek refuge in the Beneficent One from you, if you art God fearing. He said: I am only a messenger of thy Lord, that I may bestow on you a faultless son. She said: How can I have a son when no mortal has touched me, neither have I been unchaste! He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And she, conceived him, and she withdrew with him to a place. And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died before this and had become a thing of naught, forgotten! Then (one) cried unto her from below her, saying: Grieve not! Thy Lord has placed a rivulet beneath you, And shake the trunk of the palm tree toward you, you wilt cause ripe dates to fall upon you. So eat and drink and be consoled. And if you meet any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. Then she brought him to her own folk, carrying him. They said: O Mary! You hast come with a most wicked thing. Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet, And has made me blessed wheresoever I may be, and has enjoined upon me prayer and alms giving so long as I

remain alive, And (has made me) dutiful toward her who bore me, and has not made me arrogant, unbleast. Peace on me the day I was born, and the day I die, and the day I shall be raised alive(the hereafter)! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. It befits not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decrees a thing, He saith unto it only: Be! and it is. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day. See and hear them on the Day they come unto Us! Yet the evil doers are today in error manifest. And warn them of the Day of anguish when the case has been decided. Now they are in a state of carelessness, and they believe not. Lo! We inherit the earth and all who are thereon, and unto Us they are returned." Maryam(19):16-40

"When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which you differ. So keep your duty to Allah, and obey me. Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path. But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day. Await they aught save the Hour, that it shall come upon them suddenly, when they know not? Friends on that day will be foes one to another, save those who kept their duty (to Allah). O My slaves! For you there is no fear this day, nor is it you who grieve; (You) who believed Our revelations and were self surrendered, Enter the Garden, you and your wives, to be made glad. Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And you are immortal therein. This is the Garden which you are made to inherit because of what you used to do. Therein for you is fruit in plenty whence to eat. Lo! the guilty are immortal in hell's torment. It is not relaxed for them, and they despair therein. We wronged them not, but they it was who did the wrong. And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here you must remain. We verily brought the Truth unto you, but you were, most of you, averse to the Truth." Al-Zukhruf(43):63-78

<u>Some of the miracles of Jesus mentioned again:</u>
"When Allah saith: O Jesus, son of Mary! Remember My favor unto you and unto thy mother; how I strengthened you with the holy Spirit, so that you spoke unto mankind in the cradle as in maturity; and how I taught you the Scripture and Wisdom and the Torah and the Gospel; and how you did shape of clay as it were the likeness of a bird by My permission, and did blow upon it and it was a bird by My permission, and you did heal him who was born blind and the leper by My permission; and how you did raise the dead, by My permission and how I restrained the Children of Israel from (harming) you when you came unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic" Al-Maidah(5):110

<u>How Allah saved Jesus from the crucifixion by assention:</u>
"(And remember) when Allah said: O Jesus! Lo! I am gathering you and causing you to ascend unto Me, and am cleansing you of those who disbelieve and am setting those

who follow you above those who disbelieve until the Day of Resurrection. Then unto Me you will (all) return, and I shall judge between you as to that wherein you used to differ. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers. And as for those who believe and do good works, He will pay them their wages in full. Allah loves not wrongdoers. This (which) We recite unto you is a revelation and a wise reminder." A'al-Umran(3):55-58

"And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger. They slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, But Allah took him up unto Himself. Allah was ever Mighty, Wise" Al-Nissa(4):157-158

"They surely disbelieve who say : Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said : O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribes partners unto Allah, for him Allah has forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. They both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!" Al-Maidah(5):72-75.

Jesus (pbuh) was not the son of God but His creation (like Adam).
"Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is. (This is) the truth from thy Lord (O Muhammad), so be not you of those who waver. And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise. And if they turn away, then Lo! Allah is Aware of (who are) the corrupters. Say: O People of the Scripture. Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partners unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)."A'al-Umran(3):59-64.

"And when Allah saith: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be You glorified. It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my mind, and I know not what is in Your mind. Lo! You, only You are the

Knower of Things Hidden. I spoke unto them only that which You commanded me, (saying) : Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You took me You were the Watcher over them. You are Witness over all things. If You punish them, lo! they are Your slaves, and if You forgive them (lo! they are Your slaves). Lo! You, only You, art the Mighty, the Wise. Allah said: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph. Unto Allah belongs the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things." Al-Maidah(5)116-120.

"They say: Allah has taken (unto Him) a son. Glorified be He! He has no needs! His is all that is in the heavens and all that is in the earth. You have no warrant for this. Do you say concerning Allah that which you know not? Say: Verily those who invent a lie concerning Allah will not succeed. This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve."(10):68-70

"And they say: Allah has taken unto Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth, His. All are subservient unto Him. The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is." Al-Bakarah(2):116-117.

"And they say: The Beneficent has taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honored slaves; They speak not until He has spoken, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they quake for awe of Him. And one of them who should say: Lo! I am a God beside Him, that one We should repay with hell. Thus We repay wrong doers." Al-Anbia(21):26:30.

"And they say: The Beneficent has taken unto Himself a son. Assuredly you Utter a most horrifying thing, Whereby the heavens are about to be torn, and the earth to split asunder and the mountains to fall in ruins, That you ascribe unto the Beneficent a son, When it is not meet for (the Majesty of) the Beneficent that He should take a son. There is none in the heavens and the earth but comes unto the Beneficent as a slave. Verily He knows them and numbers them with (right) numbering. And each one of them will come unto Him on the Day of Resurrection, alone. Lo! those who believe and do good works, the Beneficent will appoint for them love. And We make (this Scripture) easy in thy tongue, (O Muhammad) only that you may bear good tidings therewith unto those who ward off (evil), and warn therewith the forward folk."
Maryam(19):88-97

"They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens

and the earth and all that is between them. He creates what He will. And Allah is Able to do all things.” Al-Maidah(5):17.

“And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (himself) fights against them. How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)!” Al-Tauba(9):30-31

Rejection of the concept of the “trinity”:

“O mankind! The messenger has come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth, and Allah is the all-knowing, the wise. O people of the scripture, do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus the son of Mary was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not “three.” Desist, (it is) better for you. Verily Allah is one God. Far exalted is He above having a son. His is all that is in the heavens and the Earth, and suffice in Allah as a Trustee. The Messiah will never scorn to be the slave of Allah, nor will the favored angels. Whoso scorneth His service and is proud, all such will He assemble unto Him; Then, as for those who believed and did good works, unto them will He pay their rewards in full and He will add unto them from His bounty. And as for those who were scornful and proud, them will he punish with a painful torture and they will not find for themselves any other than Allah as a friend or a supporter” Al-Nissa(4):170-173.

The miraculous birth of the prophet John (the Baptist):

“A mention of the mercy of thy Lord unto His servant Zachariah. When he cried unto his Lord a cry in secret,. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with gray hair, and I have never been unblest in prayer to You, my Lord. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto You). (It was said unto him): O Zachariah! Lo! We bring you tidings of a son whose name is John; We have given the same name to none before (him). He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age? He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created you before, when you wast naught. He said: My Lord! Appoint for me some token. He said: Thy token is that you, with no bodily defect, shalt not speak unto mankind three nights. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night. (And it was said unto his son): O John! Hold the Scripture. And We gave him wisdom when a child. And compassion from Our presence, and purity; and he was devout, And

dutiful toward his parents. And he was not arrogant, rebellious. Peace on him the day be was born, and the day he dies and the day he shall be raised alive!(the hereafter)" Maryam(19):2-14.

<u>The Feast:</u>

"And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto You). When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if you are true believers. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for Us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures" Al-Maidah(5):111-115

<u>The response of Jesus' people:</u>

"Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented. We ordained it not for them. Only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil livers." Al-Hadeed(57):27

"And when the son of Mary is quoted as an example, behold! the folk laugh out, And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk. He is but a slave on whom We bestowed favor, and We made him a pattern for the Children of Israel." Al-Zukhruf(43):57-59

<u>Christians and Islam:</u>

"...and nearest among them (men) in love to the believers wilt you find those who say 'we are Christians': because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the messenger, you wilt see their eyes overflowing with tears for they recognize the truth: They pray: 'Our lord! we believe; write us down among the witnesses'." Al-Maidah(5):82-83.

<u>The relationship of Islam and the Qur'an to the previous messages and scriptures:</u>

"And unto you (O Muhammad) have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher/corrector over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you. For each We have appointed a divine law and a

traced out way. Had Allah willed He could have made you one community. But that He may try you by that which He has given you (He has made you as you are). So vie one with another in good works. Unto Allah you will all return, and He will then inform you of that wherein you differ. So judge between them by that which Allah has revealed, and follow not their desires, but beware of them lest they seduce you from some part of that which Allah has revealed unto you. And if they turn away, then know that Allah's will is to smite them for some sin of theirs. Lo! many of mankind are evil livers." Al-Maidah(5):48-49

Chapter 8: What is Islam?

If you have been reading this book chapter by chapter in order to arrive at this point then you have seen the following:

Chapter one demonstrated through the verses of the Bible as well as the writings of some of Christendom's most eminent scholars, fathers, and members of the clergy, that the "Trinity" was fabricated by mankind long after the departure of Jesus (pbuh). It was demonstrated how the concept that Jesus (pbuh) is the physical/begotten/sired...etc. son of God was a fabrication of St. Paul and completely contradicted the teachings of Jesus (pbuh) and his apostles. It was also demonstrated how the "original sin" and the "atonement" were also fabrications of Paul, not preached by Jesus (pbuh). All of these matters were fabricated by Paul after the departure of Jesus (pbuh) based upon his claim that he was receiving divine "visions" from Jesus (pbuh) which were denied the apostles of Jesus themselves.

It was demonstrated how Paul looked down upon the apostles of Jesus as lazy misguided hypocrites, how he considered himself more knowledgeable than them, how he claims in his Bible that it was constantly necessary for him to guide them out of their misguidance into the truth, and how he himself admitted (in the Bible) that he was willing to do anything to gain converts, even if it meant lying against God Himself (Romans 3:7). It was further demonstrated how he himself admits having fabricated the story of his own "conversion." Many verses of the Qur'an were presented demonstrating how the Qur'an had revealed these matters 14 centuries ago. Now both the Bible and innumerable eminent Christian scholars bear witness to these facts. The number of those Christian scholars who are beginning to recognize these matters is increasing with each passing day.

Chapters 2 through 5 demonstrated many specific examples of known contradictions between the verses of the Bible which have resulted from mankind's continuous efforts to warp the book of God to their benefit for material gain or power. Chapter three demonstrated where the new doctrines of "Christianity" came from and how ancient paganism was incorporated into the teachings of Jesus (pbuh) in order to come up with it's current doctrines. When Muhammad (pbuh) came with the Qur'an fourteen hundred years ago he claimed that one of the major reasons God had sent him was to return mankind to the true religion of God, sent down upon Moses and Jesus (peace be upon them), which mankind had severely corrupted after the departure of their prophets.

Chapter six proved, through the verses of the Bible and Christian references only, that Jesus (pbuh) as well as Moses (pbuh) had prophesised in their books the coming of Muhammad (pbuh) many centuries ago. It was shown that these prophesies can be easily demonstrated to apply to Muhammad (pbuh) without having to warp their meanings or apply abstract "hidden" meanings to them. As long as we are willing to assume that the speaker means what he said and was not speaking in riddles then we are forced to conclude that Muhammad (pbuh) was prophesised by both Moses and Jesus (peace be

upon them both). In the Qur'an, the holy book of the Muslims, it was claimed over fourteen hundred years ago that all of the previous prophets of God had prophesised the coming of Muhammad (pbuh) as the last prophet of God. We have now demonstrated the truthfulness of these claims.

In chapter 7 we presented a small sampling of the verses of the Qur'an which speak about Jesus, Moses, and many of the previous prophets of God. We also presented some verses which give a general overview of the relationship of Islam to the previous religions of God, and the relationship of the prophets to one another.

In this chapter we will, very briefly, present some of the fundamental teachings of Islam. The following chapter will then present some of the details of a Muslim's belief.

What does "Islam" mean?:

The word "Islam" itself means "Submission to Allah." The religion of Islam is not named after a person as in the case of "Christianity" which was named after Jesus Christ, "Buddhism" after Gotama Buddha, "Marxism" after Karl Marx, and "Confucianism" after Confucius. Similarly, Islam is not named after a tribe like "Judaism" after the tribe of Judah and "Hinduism" after the Hindus. The Arabic word "Islam" means the submission or surrender of one's will to the will of the only true god worthy of worship "Allah"(known as God "the Father" in Christianity). Anyone who does indeed submit to the will of Allah as required by Islam is termed a "Muslim," which means one who has submitted to the will of "Allah." Many people in the West have developed the sickness of calling Islam "Muhammadenism" and it's followers "Muhammadins." This is a totally foreign word to Muslims and unrecognized by them. No Muslim has ever called his religion "Muhammadenism" or called himself a "Muhammadin."

What is the basic concept of Islam?:

Islam teaches us that life is an exam. When a person is young, they have the option of going to school and enduring endless homeworks, quizzes, book reports, and so forth, or they can drop out and live an easy life. They are told that if they are to endure that which is not so pleasant now, then they will reap the rewards later on. They are also told that if they attempt to bypass these hardships and jump directly to the reward then they will end up regretting it in the long run.

Similarly, Islam teaches us that life is a series of trials and hardships. We have the option of enduring these hardships and conforming to certain laws, and our reward will be great in the next life. If, however, we decline to endure these hardships and don't conform to the law, then we will be made to regret it in the next life. Each person will be solely and completely responsible for their own final reward. We are also told that God has designed these laws to make this life a better, safer, and more tolerable one for us. If we elect to conform to them then we will see the result in this life even before moving on to the next.

We are told that the earthly life is a life of work, and the next life is one of reward and no work. We have been placed on this earth to worship God, fast, pray, be industrious, good, kind, respectful, and a source of uprightness and morality. We are told that God has no need of our worship. Our worship can not increase the kingdom of God nor add to His power, however, it is in our best interests both in this life and the next that we do.

Unlike some other religions which claim that God entered in a covenant with a certain group of people and that this group is genetically better than all other human beings, or closer to God, Islam on the other hand teaches that no color, race, tribe, or lineage is better than any other. Islam teaches that all humans are equal in the sight of Allah and that the only thing that can distinguish them in His sight is their piety and worship. ***"O mankind! Verily! We have created you from a male and female, and have made you nations and tribes that you may know one another. Verily! the noblest among you in the sight of Allah is the best in conduct. Verily! Allah is The Knower, The Aware."*** The Qur'an, Al-Hujrat(49):13.

Levels of Islam:

Islam consists of three levels, each building upon the other:

1) Islam:
    1. Testify that there is no god but Allah and that Muhammad is the messenger of Allah
    2. Establish prayer
    3. Pay Zakat (Obligatory charity due the poor)
    4. Observe the fast of Ramadan
    5. Perform pilgrimage to the ka'aba (in Makkah) once in your life if you are able
2) Faith (Iman):
    1. To believe in Allah
    2. To believe in His angels
    3. To believe in His Books
    4. To believe in His Messengers
    5. To believe in the Day of Judgment
    6. To believe in the Divine Decree (Divine fate) whether good or evil
3) Excellence/Goodness (Ihsan)

    To worship Allah (God) as if you see Him, for if you can not see Him, He assuredly sees you.

In Sahih Muslim, Abdullah ibn Umar ibn al-Khattab narrated:

"My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (pbuh) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

At last he sat with the Apostle (pbuh). He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah

(pbuh) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth.

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the inquirer) again said: Inform me about the hour (of the judgment). He (the Holy Prophet) remarked: The one who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle know best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion."

<u>What are the pillars of Islam?:</u>

Islam is built upon five major pillars. A Muslim is taught that anyone who dies observing these five basic pillars will enter heaven. They are:

1) To bear witness that there is no entity worthy of worship except Allah(God) alone, and that Muhammad (pbuh) was His messenger. This establishes obedience to God almighty before all else.

2) To perform five prescribed prayers to God every day according to a specific prescribed method and at specific prescribed times. This continually reminds us to bear God in mind in all actions, either before or after any given prayer.

3) To pay two and a half percent (2.5%) of your wealth to charity every year if your savings exceed a certain minimum level which is considered above the poverty level. Therefore, if your income exceeds this amount, then for every $100 dollars that has remained with you throughout the year, you will pay $2 and 50 cents to charity (This is the basic concept, the actual calculation is a little more complex). This goes toward eradicating poverty and bringing all levels of the society together.

4) To fast the month of Ramadhan (from the Islamic Lunar calendar) every year from sun rise until sunset. This involves not eating, drinking, or having sexual intercourse, from sun rise until sun set. This teaches Muslims self-control and discipline when faced with temptation and also helps them to feel the pain and suffering of their neighbors who are not so fortunate as themselves.

5) To perform a pilgrimage to Makkah (in the Arabian Peninsula) once in a Muslim's lifetime if it is financially possible and their health permits. During this period, Muslims come from all over the world to join together for six days in a prescribed set of acts of worship. All Muslim men are mandated to wear the same garment which was designed to be very plain, simple, and cheap to obtain. Muslim women are given a little more freedom in this regard, however, their garment too is usually kept simple. They then perform the prescribed acts of worship in unison. This brings them together not only from different countries, races, and societies, of the world, but also from different levels of society, since everyone is wearing the same clothing and performing the same rituals.

Imams Ahmed, al-Tirmathy, and ibn Majah narrated that Mu'ad ibn Jabal said: I said to Allah's Messenger (peace be upon him): Inform me about an act which would entitle me to enter into Paradise, and remove me away from Hell-Fire. He (the Prophet) said: ***"You have asked me about a matter (which ostensibly appears to be) difficult but it is easy for those for whom Allah, the Exalted, has made it easy. Worship Allah and do not associate anything with him, establish prayer, pay the Zakat, observe the fast of Ramadan and perform Hajj to the (sacred) House (Ka'bah)."***

Man, a free agent:

Muslims are taught that a human being can never be forced to embrace Islam. It must be their own choice to accept or reject it. The Qur'an says: Al-Bakarah(2):256: ***"There is no compulsion in religion."*** The legend of fanatical Muslims sweeping through nations forcing Islam at the point of a sword is now beginning to be recognized by Western historians as the myth that it was. This has been attested to by such men as Mr. DeLacy O'Leary, Mr. G. B. Shaw, Mr. A. J. Toynbee, Mr. Canon Taylor, and Mr. Edward Montet to name but a few. The law has been made one for all races, sexes, and colors. Mankind has been provided by God with a mind and commanded to use it in order to differentiate between that which is right and that which is wrong. He is commanded to seek out knowledge no matter where it may be and is warned that ignorance will not be an acceptable excuse on the day of judgment if that person made up their mind not to even attempt to look for the truth.

Prophet Muhammad (pbuh):

Muslims are taught that prophets are humans who have been selected by God for a special purpose. They are given miracles to assist them in their message but these miracles are not performed through their own power, but through the power of God. The

prophets of God have no divine powers of their own, nor even the power to decide who will go to heaven or to hell. They are merely there to convey the message entrusted to them by God to the best of their ability.

In a similar manner, Muhammad (pbuh) was assisted by God with a number of miracles and entrusted to convey His message to mankind. Muhammad (pbuh) himself, however, was just a regular human being. He could not issue passes to heaven. He could not condemn people to hell. He could not change what was in people's hearts. He could only convey the message and hope that they would believe.

Muhammad (pbuh) lived like any other man or woman of his people. He dressed like they dressed. He ate the same food they ate. He lived in the same manner and in the same sort of houses they did. It would be impossible for someone who did not know him to pick him out of a crowd.

Muhammad (pbuh) taught his followers through example. If he commanded his followers to do something, he would be the first to abide by this command. He never broke his word, he was by far the most charitable man among his people. He was the most God-fearing and the least attached to this life. He never accepted charity, but worked for a living. He never lied. It was not at all uncommon for him to spend months on end enduring severe hunger never seeing a single cooked meal. He taught his followers to be merciful to their children and respectful to their elders. He commanded them to never taste alcohol, gamble, engage in usury (interest), fornication, envy, deceit, or back-biting. Muhammad (pbuh) taught that no human being needs any other human being to intercede for him with God. He showed them that God is within the reach of all his creation. He hears and sees all and answers His servant's prayers. Muhammad (pbuh) further severely cautioned against promoting any of God's creation or groups thereof to higher levels of divine authority and closeness to God than others, or the excessive glorification of any human being. This includes the prophets of God themselves. He taught that the very best of God's servants are those who continuously seek out knowledge and that God sees all that they do.

Muhammad (pbuh) taught his followers to be industrious and to earn an honest living. He taught them that the best Muslims are those who are not overly obsessed with earthly wealth since excessive wealth usually leads to corruption. However, he also taught that a wealthy person who is not blinded by his wealth is not condemned by God and may even be able to utilize his wealth in acts of worship not available to the poor. In other words, Muhammad (pbuh) taught moderation in all things.

There is much more that could be said about the teachings of Muhammad (pbuh), however, probably one of the most general summaries made by Muhammad (pbuh) in this regard was: ***"Righteousness is good manners, and sin is that which weaves in your chest and you hate for it to be revealed to mankind."***

No 'religious' hierarchy:

In Islam, there is no hierarchy of religious leadership such as the people of some other religions may have come to expect. There are no priests, bishops, monks, Popes, ...etc. Muslims define a scholar of Islam as an 'Imam' (not to be confused with the "Imams" of Iran who claim to have boundless supernatural powers and divine attributes). In any given neighborhood, the most knowledgeable Muslim will usually be appointed as their 'Imam'. The Imam is the person that a Muslim seeks for religious rulings. For example, if a Muslim dies and his sons want to distribute his inheritance, they go to the Imam and he presents them with the verses of the Qur'an and the Sunnah which describe the required procedure. This man will also usually give religious lectures to teach the Qur'an and the Sunnah. The most knowledgeable person present at any given prayer time is the one who leads the prayer. He is usually the Imam. If the Imam is not present, then the most knowledgeable man is selected from those present and he becomes their (temporary) Imam.

The Muslim Imams and scholars have no special divine powers. They cannot forgive sins. They do not receive divine "inspirations." They cannot issue passes to heaven. They are just regular Muslims who have distinguished themselves with their study and their knowledge. Because of their knowledge and extensive study, a Muslim scholar will usually assume a job as a lawyer or a judge. This gives him the authority to perform marriage ceremonies, divorces, ...etc.

No 'monkhood':

Islam commands Muslims to obey Allah and follow his command. It specifies acts of worship which are acceptable. It encourages Muslims to work and be industrious. It forbids 'monkhood' and excessive 'spritualization' or 'Zen' and other such practices. A Muslim is commanded not to forbid upon himself that which was made lawful by Allah, nor to introduce new and innovative acts of worship into the religion. This means that a Muslim should not decide that even though Islam allows marriage, he will forbid it upon himself and remain celibate (he may choose not to marry, but he can not forbid it upon himself). If he wishes to perform extra worship, there are many avenues open to him, such as nightly prayer, charity, abstinence from sin....etc. Muhammad (pbuh) once gave the example of two men. One was practicing monkhood and excessive worship, totally detaching himself from this worldly life. The other was working for a living and paying for the food and drink that the "monk" was consuming each day. Muhammad (pbuh) told his followers that the man who was making an honest living and supporting the 'monk' was greater in reward in the eyes of Allah.

The law:

Islam, like Judaism, is a structured set of laws and commandments. The basis of Islam is the five pillars mentioned previously. Anyone who dies observing the five pillars will

enter heaven. Anyone who does not may enter hell (there are exceptions). However, there are many subtle levels both above and below these. These levels are governed by the law.

The example of this law is the following: A person can go to school, study for the finals, and then pass with a "D." The same person can also decide not to study, get an "F" and fail. However, the person who passed can also decide to spend a little extra time studying and pass with a "C," "B', or even an "A." This person will have more doors open to him than the one who merely "passed." In a similar manner, the one who failed can also decide to take up a life of crime. He will then be placing himself in an even more dangerous position and could end up killed by other criminals, or thrown in prison.

In a similar manner, Islam tells us that Muslims will be rewarded in proportion to their good deeds and their restraint from evil deeds. In this manner we will have people who will enter different levels of heaven, as well as different levels of hell, in direct proportion to their deeds.

Where do we learn about the laws of Islam? From the Qur'an and the Sunnah! The Qur'an is the Holy book of Islam which contains the words of Allah almighty and the broad guidelines of Islam. The Sunnah, is the traditions of the prophet Muhammad (pbuh) which included both his words and his actions. The Sunnah usually provides the details for those laws which are drawn out in broad outlines in the Qur'an. Each one of these two sources has a dedicated and very complex science associated with it.

Al-Bukhari narrated upon the authority of Abu Hurairah, that he said: Allah's Messenger (peace be upon him) said, ***"Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws nearer to Me is that which I have ordained upon him. My slave continues to draw closer to Me through performing 'Nawafil' (supplementary worship) till I love him. So I become the sense of hearing with which he hears, and the sense of sight with which he sees, and the hand with which he grips, and the leg with which he walks. And if he asks Me, I will give him, and if he asks my protection, I will protect him'"***

<u>The way of life:</u>

Islam is not the same as some other religions from the point of view that it is not confined to a certain place of worship or a certain act, or acts, of worship. Islam teaches it's followers that every single aspect of their life, from eating, to drinking, to sleeping, and everything in-between can be done in one of two ways: Either a way that pleases God, or one that displeases Him. For instance, a person who is tempted to perform a sin but decides to sleep instead is performing an act of worship for which he will be rewarded by God. In this manner we see that every action no matter how minute is considered in Islam an act of worship.

Islam is also a social, economic, and political way of life. Every single aspect of human existence is governed by the law of Islam. A Muslim is commanded to respect his elders and to show humility and respect to his parents. He is also commanded to show kindness and mercy to those who are younger or weaker than himself as well as all of God's beasts. He is commanded not to make a living off of other's misery such as those who make a living off of loaning money to others and then forcing them to pay interest on this loan for the rest of their lives. A Muslim is commanded to have nothing whatsoever to do with usury, gambling, or alcohol. A Muslim, however, is not passive and weak. He is commanded that if he sees the laws of God being violated or an injustice being committed, he must stand up for the truth and fight to establish the law of God, defend the oppressed, and establish justice and peace.

A ruler of a Muslim country is to be chosen by election and is to remain in power and to receive the obedience of those who elected him so long as he does not contradict the law. A Muslim is allowed to marry, and to collect wealth from legal channels of trade and fair commerce. He is allowed to eat meat and all of Allah's many other bounties with a few exceptions (such as pork which is forbidden and considered filthy). A Muslim is commanded to seek out knowledge and to study science. He is commanded to use this knowledge to better understand Allah and see the truth of His message. A Muslim is also shown how both the poor and the rich, the weak and the powerful, all have avenues of worship open to them in order for them to compete with each other in a race towards God's good will and His highest rewards.

A just but merciful law:

Islam, as mentioned above, involves a sructured set of laws and acts of worship. Some are more strict and rigid than others. For instance, there can be no excuse whatsoever for worshipping any entity other than Allah alone. Here there is no room for compromise. On the other hand, Islam is designed to also be flexible and lenient. For instance, if a Muslim is sick and can not fast during the month of Ramadhan without incurring bodily harm to himself, then even though this is one of the five pillars of Islam, he is not mandated to fast. In fact he is encouraged not to fast. The law allows for leniency in this, and most other cases.

Muslims are taught that each good deed is multiplied by Allah almighty till it becomes the equivalent of anywhere from ten up to seven hundred similar good deeds (sometimes more). An evil deed, however, is either counted as a single evil deed or is forgiven by Allah. A Muslim is further taught that as long as there is life there is hope. So long as death has not yet overcome him, he can still repent from his evil deeds and, if his intentions are sincere, Allah is willing to forgive all of his past evil deeds no matter if they exceed the drops of water in the ocean.

In other words, Islam teaches Muslims that God holds them responsible for their INTENTIONS and not necessarily for their DEEDS. This is revealed by the prophet

Muhammad (pbuh) in the following saying which was narrated by Umar ibn al-Khattab in Sahih Al-Bukhari:

"The Prophet (pbuh) said, "O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Messenger, then his emigration was for Allah and His Messenger, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for".

"The good deed and the evil deed are not alike. Repel the evil deed with one which is better" The Qur'an, Fussilat(41):34

"Verily! Allah does not forgive that a partner should be ascribed unto Him. He forgives (all) save that to whom He will. Whoso ascribes partners to Allah, he has indeed invented a tremendous sin." The Qur'an, Al-Nissa(4):48.

"Whatever of misfortune strikes you, it is what your right hands have earned. And He forgives much." The Qur'an, Al-Shurah(42):30

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins. Who forgives sins save Allah only? and they do not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever, a bountiful reward for workers!" The Qur'an, A'al-Umran(3):135-136.

"He knows the treachery of the eyes, and that which the chests do hide." Ghafir(40):19.

"He is the One that accepts repentance from His Servants and forgives sins: and He knows all that you do." Al-Shurah(42):25.

"The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He will. Allah is All Embracing, All Knowing." The Qur'an, al-Bakarah(2):261

"Say: My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgives all sins. Lo! He is the Forgiving, the Merciful. Turn unto Him repentant, and surrender unto Him, before there comes unto you the doom, when you cannot be helped. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom comes on you suddenly when you know not, Lest any soul should say Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers! Or should say: if Allah had but guided me I should have been among the dutiful! Or should say, when it sees the doom: Oh, that I had but a second chance that I might be among the righteous! (But now the answer will be): Nay, for My revelations came unto you, but you denied them and were scornful and were among the disbelievers." The Qur'an, Al-Zumar(39):53-59.

Abu Hurairah narrated that Allah's messenger (pbuh) said ***"When Allah completed the creation, He wrote in His Book which is with Him on His throne: Verily, 'My Mercy has overcome my Anger'."*** Sahih Al-Bukhari.

Abu Hurairah narrated : I heard Allah's messenger (pbuh) saying: ***"Allah has divided His Mercy into one hundred parts, and He kept ninety nine parts with Him and sent down one part on the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up it's hoof away from it's baby animal, lest it should trample it."*** Sahih al-Bukhari, No. 29.

Names of God:

The people of Christianity have been taught to refer to their deity as "God." If you were to ask one of them: "What is your god's name?," they would respond "God!" (there are some exceptions). They object to Muslims worshipping "Allah," and usually picture "Allah" as some pagan god. Some of them will even go so far as to curse "Allah," not realizing that they are cursing "God."

Now the question becomes: where did the name "God" come from? Did Jesus (pbuh) ever say "God"? Did Moses (pbuh) ever say "God"? No! The Jews and Arabs are both Semitic tribes which descended from one father, Abraham (pbuh). Their languages are quite similar. The Old Testament tells us that Moses (pbuh) referred to God as "El" or "Elohiym." Jesus (pbuh) too, referred to God using a similar construct. Jesus (pbuh) spoke Aramaic, however, the ancient copies of the Gospel available to us today are mostly written in Greek. Very little of Jesus' actual words have been preserved to this day. However, we do know from Mark 15:34 that Jesus (pbuh) referred to God as "Eloi." "Eloi" is an Aramaic word which means "My God." It is pronounced as {el-o-ee'}. The Arabs would say the same word as "Elahi," pronounced {el-ah-ee'}. So Muslims refer to God with practically the same word Jesus (pbuh) used.

Muslims are taught that Allah almighty has more than one hundred names, the most well known among them being "Allah." These names are to be found in many places throughout the Qur'an. They embody the major characteristics of Allah almighty such as "The Gracious," "The Merciful," "The Majestic," "The Supreme"...etc.. These names are usually considered adjectives, unless they are applied to Allah Himself, in which case they are treated as proper nouns. For instance:

"Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do." The Qur'an, Al-Aaraf(7):180.

"Say (unto mankind): Supplicate unto Allah, or supplicate unto the 'Rahman' (Beneficent/Merciful/Gracious), unto whichever you supplicate (it is the same). His are the most beautiful names.." The Qur'an, al-Isra(17):110.

"Allah! There is no God save Him. His are the most beautiful names.." The Qur'an, Taha(20):8.

"Not equal are the Companions of the Fire and the Companions of the Garden: The companions of the Garden, they are the triumphant. Had We sent down this Qur'an on a mountain verily you would have seen it humble, rent asunder for fear of Allah. Such are the similitudes which We propound to men that they may reflect. He is Allah, other than whom there is no other god, He is the 'Knower' of (all things) both the unseen and the seen; He is the 'Gracious' the 'Merciful'. He is Allah, other than whom there is no god, the 'Sovereign' the 'Holy One' the (source of)'Peace', the 'Guardian of Faith' the 'Overseer', the 'Majestic', the 'Irresistible', the 'Supreme': Glory to Allah! (highly exalted is He) above the partners they attribute to Him. He is Allah the 'Creator', the 'Innovator', the 'Fashioner'. His are the Most Beautiful Names: Whatever is in the heavens and on earth do glorify Him: and He is the 'Mighty' the 'Wise'." The Qur'an, al-Hashir (59):20-24.

Chapter 9: Islamic Faith: Some details

Most of the following is obtained from the book "Aqeedat Ahl alsunnah wa al-Jama'a" by shaik Muhammad ibn Saleh al-Othaimeen as translated by Mane'ea Al-Johani. Some modifications have been made. It contains some of the details of the Muslim's belief. It is of course by no means comprehensive:

1) Our Creed:

Our creed is to believe in Allah, His Angels, His Books, His Messengers, the Day of Judgment, and Fate whether good or bad.

Belief in Allah's Lordship, Oneness, and Attributes

1. We believe in Allah's Divinity, that is He is the Lord, the Creator, the Sovereign, and the Manager of all affairs.
2. We believe in Allah's Godship; that is, He is the True God and every other deity is false.
3. We believe in His Names and Attributes, that is He has the most magnificent Names and the sublime perfect Attributes.
4. We believe in His Oneness in all this, that is, He has no associate in His Divinity, His Godship, His Names, or His Attributes. Allah says in the Qur'an: ***"He is the Lord of the Heavens and the Earth and all that is in between them, so worship Him and be patient in His worship, do you know any equal to Him"*** (19:65)
5. We believe that ***"Allah there is no God but He, the Living the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the Heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His Throne extends over the Heavens and the Earth; the preservation of them does not burden Him; He is the High, the Great."*** (2:255)
6. We believe that ***"He is Allah, there is no god but He--the Knower of the Unseen and the Visible, He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the Creator, the Maker, the Shaper, His are the most beautiful Names. All that is in the Heavens and the Earth glorifies Him. He is the Almighty, the Wise"***.(59:22-4)
7. We believe that to Him belongs the kingdom of the Heavens and the Earth: ***"He creates what He pleases. He gives, to whom He wills, females, and He gives, to whom He wills, males, or He couples them, males and females; and He makes whom He wills barren. Surely, He is the Knowing, the Powerful."*** (42:49-50).
8. We believe that ***"There is nothing whatever like unto Him, He is the All-Hearing, the All-Seeing. To Him belongs the keys of the Heavens and the Earth. He enlarges***

and restricts provisions to whom He wills. Surely He has knowledge of everything." (42:11-12).

9. We believe that ***"There is no creature that moves in the Earth but its provision depends on Allah. He knows its dwelling and its resting place. All is recorded in a clear Book."*** (11:6)
10. We believe that ***"With Him are the keys of the Unseen; none knows them but He. He knows what is in land and sea; not a leaf falls, but He knows it. Not a grain in the deep darkness of the Earth, not a thing green or dry but it is in a clear Book."*** (6:59).
11. We believe that ***"Allah alone has the knowledge of the Hour, sends down rain, and knows what is in the wombs. No soul knows what it shall earn tomorrow, and no soul knows in what land it shall die. Surely, Allah is All-knowing, All-aware."*** (31:34)
12. We believe that Allah speaks whatever He pleases whenever He pleases ***"And Allah spoke to Moses directly."*** (4:164) ***"And when Moses came at Our appointed place, and his Lord spoke to him."*** (7:143) ***"We called to him from the right side of the Mount (Sinai), and We brought him near in communion."*** (19-52)
13. We believe that ***"If the ocean became ink for the words of my Lord, the ocean would be finished before the words of my Lord came to an end."*** (18:109) ***"And if all the trees that are in the earth were pens, and the ocean (were ink), with seven oceans swelling it therefore, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise."*** (31:27).
14. We believe that Allah's words are the most truthful in conveying information, the most just in ruling, and the fairest in conversation. He said, ***"The word of your Lord has been fulfilled in truth and justice."*** (6:115) ***"And who is more truthful in his word than Allah?"*** (4:74).
15. We believe that the Qur'an is Allah's words. He literally spoke it to Gabriel who conveyed it to the Prophet, peace be upon him: ***"Say (O Muhammad) the Holy Spirit has brought it down from your Lord in truth."*** (16:102) ***"Truly it is the revelation of the Lord of the worlds brought down upon your heart by the Faithful Spirit so that you may be one of the warners, in a clear Arabic tongue."***(26: 192-5)
16. We believe that Allah is well above his creatures in His person and His Attributes, because He says, ***"He is the High, the Great." (2:255) "He is Supreme over His servants, and He is the Wise, the All-aware."*** (6:18).
17. We believe that He ***"created the Heavens and the Earth in six days, then He settled Himself on the Throne; He manages everything."*** (10:3) His ***"settling on the Throne"*** means that He is sitting in person on His Throne in a way that is becoming to His Majesty and greatness. Nobody except He knows exactly how He is sitting.
18. We believe that He is with His creatures while He is still on His Throne. He knows their conditions, hears their sayings, sees their deeds and manages their affairs. He provides for the poor and the broken. He gives sovereignty to whom He pleases and takes away sovereignty from whom He pleases; He exalts whom He wills and He abases whom He wills. In His hand is all good and He is powerful over everything. Whoever possesses these qualities is literally with His creatures even if He is literally

above them on His Throne. ***"There is nothing whatsoever like unto Him; He is the All-hearing, the All-seeing."*** (42:11)

19. We do not say as the Incarnationists among the Jahomites and others say, that is, Allah is living with His creatures on Earth. We consider whoever says this a non-believer or straying away because he attributed to Allah that which does not become Him (of defects).
20. We believe in what His Messenger told us that He descends to the near sky before the last third of every night and says: ***"Who shall pray to Me and I will answer his prayers? Who shall ask Me and I will give him? Who shall ask my forgiveness and I will forgive him?"*** (Bukhari & Muslim).
21. We believe that He will come at the Day of Judgment to judge among His people because He said, ***"No indeed! when the Earth is crushed to powder, and your Lord comes down with the angels in rows after rows, and Hell is brought out that day. On that day man will remember, but what will remembrance avail him?"*** (89:21-23) We believe that He is the Doer of what He wills.

<u>Allah's Will: Universal and Legal:</u>

We believe that His will is of two kinds:

- **<u>Universal will:</u>** through which His intention is carried out. It is not necessary that what is carried out is liked by Him. This type of will means permission, as Allah said, ***"Had Allah willed, they would not have fought one against the other, but Allah does whatever He desires,"*** (2:253) and ***"If Allah desires to lead you astray, He is your Lord."*** (11:34).

- **<u>Legal will:</u>** which does not necessarily entail that the execution of His desire. The will, in this case, cannot be but what He likes, as He said, ***"Allah wants to forgive you."*** (4:27)

1. We believe that His universal and legal wills are part of His wisdom. Every thing He performs in the universe or requires legally from His creatures is for a good reason and according to His wisdom, whether we grasp it or it escapes our reasons: ***"Is not Allah the best of Judges?"*** (95-9), ***"And who is better than Allah in judgment for a people who have firm faith."*** (5:50)
2. We believe that Allah loves His select servants and they love Him***: "Say if you love Allah, follow me and Allah will love you,"*** (3:31) ***"Allah will bring a people whom He will love and who will love Him,"*** (5:45) ***"Allah loves the steadfast,"*** (3:146) ***"And act justly, surely, Allah loves the just,"*** (49:9) and ***"Do good; Allah loves those who do good."*** (5:93)
3. We believe that Allah likes what He prescribed of good deeds and sayings and He dislikes what He prohibited of bad deeds and sayings: ***"If you disbelieve, surely Allah does not need you, yet He does not like disbelief for His servants; if you are***

thankful, this pleases Him,”(39:7), ***“But Allah disliked their marching forth. So He kept them back, and it was said to them: ‘Stay with the weaklings’.”*** (9:46).

4. We believe that Allah is pleased with those who believe in Him and do good deeds: ***“Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.”*** (98:8)
5. We believe that Allah is angry with those who deserve His anger among the non-believers and others: ***“And those who think evil thoughts of Allah, against them shall be the evil turn of fortune. Allah is angry with them.”*** (48:6) ***“But whoever opens his heart to disbelief, on them is Allah's wrath and they shall have a severe punishment .”*** (16: 106) .

<u>More of Allah's Attributes:</u>

1. We believe that Allah has a glorious and dignified face: ***“There will remain the face of your Lord, majestic and splendid.”*** (55:27)
2. We believe that Allah has two generous hands: ***“No, both His hands are wide open; He spends how He pleases,”*** (5:64) ***“They did not esteem Allah with the esteem that is due to Him. The whole Earth will be His handful on the Day of Resurrection, and the Heavens will be rolled up in His right. Glory be to Him! and exalted is He above that which they associate with Him!”*** (39-67)
3. We believe that Allah possesses real eyes, because He said, ***“And build the ark under Our eyes as We reveal.”*** (11:37) The Prophet, peace be upon him, said, ***“His veil is light. Had He removed it, the sublimity of His countenance would have burnt all that His sight reached.”*** (Muslim & Ibn Majah)
4. We believe that ***“Eyes cannot perceive Him, but He perceives the eyes, He is the Incomprehensible, the All-aware.”*** (6:103)
5. We believe that the believers will see their Lord on the Day of Resurrection: ***“Upon that day some faces shall be radiant, gazing upon their Lord.”*** (75:22)
6. We believe that Allah has no equal because His Attributes are perfect: ***“There is nothing whatsoever like unto Him. He is the All-Hearing, the All-Seeing.”*** (42:11)
7. We believe that ***“No slumber or sleep seizes Him,”*** (2:255) because His life is perfect and eternal.
8. We believe that He does not do injustice to anybody because His fairness is perfect.
9. We believe that He is not unaware of His servants' deeds because of His perfect supervision and comprehensive knowledge.
10. We believe that He is capable of doing anything in the Heavens or in the Earth because of His perfect knowledge and power: ***“Indeed His command, when He desires a thing, is only to say to it 'Be' and it is.”*** (36:82)
11. We believe that He is free from weariness and weakness because of His infinite-power: ***“Surely, We created the Heavens and the Earth and all that is between them in six days, and no weariness touched Us.”*** (50:38).

Describing Allah by His Revelation:

We believe in all that He assigned to Himself or what His Messenger described Him with, of names and attributes; but we reject two concepts:

- To say or believe that Allah's Attributes are similar to those of His creatures; (like saying His hand is like a human hand)
- To say or believe that Allah's Attributes are like such and such. (like saying His will is like human will)

1. We negate all that He negated about Himself or what His Messenger negated about Him. We believe that negation implies the affirmation of a perfect opposite. We do not discuss what He or His Messenger did not mention about Him.

2. We believe that following this approach is a must because what Allah affirmed or negated concerning Himself is a statement He made about Himself. He knows Himself best, His words are most just and trustful and people cannot know everything about Him. What Allah's Messenger affirmed or negated about Him is a statement he made about Allah. Besides knowing Allah better than anyone, he is the most truthful, sincere and eloquent among people. Thus, in what Allah said and what His prophet said concerning His Names and Attributes is truth, knowledge, and clarification. Therefore, we have no excuse to reject or even hesitate in accepting it.

2) The Qur'an and Sunnah: Sources of His Attributes:

All that we mentioned about Allah's Attributes whether briefly or in detail, affirmatively or negatively, is based on the Book of our Lord and the traditions of our Prophet. It also agrees with the practice of the previous generations of Muslims and the rightly guided scholars who came after them.

1. We believe it is obligatory to take the texts of the Qur'an and the Prophetic traditions concerning Allah's Attributes at their face value and interpret them in a way that is suitable to Almighty Allah. We reject the practice of those who twisted the meanings of these texts and understood them in a way that was not intended by Allah and His messenger.

2. We also reject the practice of those who made them devoid of their meanings as conveyed by Allah and His Messenger. We finally reject the approach of the exaggerationists who gave them a physical interpretation that makes Allah similar to some of His creatures.

3. We know for sure that what is revealed in Allah's Book and in the traditions of His Messenger is the truth. It does not contain any contradiction: ***“Do they not ponder over the Qur'an? If it had been from other than Allah, surely they would have found in it much discrepancy.”*** (4:82)

3) Belief in Angels:

1. We believe in the existence of the angels of Allah and that they are ***“honored servants. They do not speak before He does, and they act only by His command.”*** (21:26) Allah created them and they worship and obey Him. ***“Those who are at His presence do not disdain to worship Him, nor do they weary.”*** (21:19)
2. Angels are concealed from us, we cannot see them. Allah may show them to some of His servants. The Prophet Muhammad saw Gabriel in his real shape with six hundred wings that covered the horizons (Bukhari & Muslim). Gabriel took the form of a handsome human being who met Mary and exchanged conversation with her. He came to the Prophet while he was among his companions in the appearance of an unknown man who did not show any trace of long travel, with very white clothes and very black hair. He sat facing the Prophet: his knees to the Prophet's knees, peace be upon him, and his palms on the Prophet's thighs and talked with the Prophet. The Prophet later told his companions that the man they saw was Gabriel (Bukhari & Muslim).

Angel's Functions:

1. We believe that the angels are assigned certain functions. Among the angels is Gabriel who is entrusted with revelation. He brings it down from Allah to whomever Allah wishes among His Prophets and Messengers. Among them is Michael who is in charge of rain and plantation. Among them also is Israfil who is in charge of blowing the Horn at the time of Thunderbolting and Resurrection. Among them is the Angel of death, who takes away people's souls at the time of death. Among the angels is the one who is in charge of mountains; and Malik, the keeper of Hell.

2. Some angels are in charge of embryos in wombs, others are responsible for protecting the human beings and other angels are busy in recording men's deeds: two angels for every person, ***“when the two angels receive (his deeds), one sitting on the right and one on the left, not a word he utters but by him is an observer ready.”*** (50: 18) Some other angels are in charge of questioning the dead after he is put in his last abode. Two angels come to him and ask him about his Lord, his Religion, and his Prophet. There ***“Allah confirms those who believe with steadfast speech, in the present life and the Hereafter”*** (14:27)

3. Some of the angels are in charge of the dwellers of Paradise: ***"The angels enter to them from every gate, saying 'peace be upon you for that you were patient. How excellent is your final home."*** (13:24)

4. The Prophet, peace be upon him, told us that ***"seventy thousand angels enter or pray in the 'Populous House' in Heaven every day. They never come back to it as long as they live."*** (because their turn will never come again) (Bukhari & Muslim).

4) Belief in Allah's Books:

1. We believe that Allah revealed Books to His Messengers as proof against mankind and a guidance for the righteous workers. They purified and taught them wisdom by these Books.
2. We believe that Allah sent down a Book with every Messenger because He says ***"Indeed We sent down our Messengers with the clear signs, and We sent down with them the Book and the Balance so that people may uphold justice."*** (57:25)

Known Books of Allah:

Among these Books we know the following:

1. The Torah which was revealed to Moses, peace be upon him. It is the greatest among the Israelites' books. ***"Surely, We sent down the Torah, wherein is guidance and light; by its laws the Jews have been judged by the Prophets who surrendered themselves to Allah, the rabbis and the doctors of law because they were entrusted the protection of Allah's book and were witnesses thereto."*** (5:44).

2. The Gospel which Allah revealed to Jesus, peace be upon him. It is a confirmation of the Torah and a complement to it. ***"And we gave him the Gospel, wherein is guidance and light and confirming the Torah before it, as a guidance and an admonition to the God-fearing."***(5:46) ***"And to make lawful to you certain things that, before, were forbidden to you."*** (3:50)

3. The Psalms which Allah gave to David, peace be upon him.

4. Tablets of Abraham and Moses, peace be upon them.

5. The Glorious Qur'an which was revealed to His Prophet Muhammad, the Seal of the Prophets. It is ***“a guidance to the people and clear signs of guidance and criterion between right and wrong.”*** (2:185)

The Qur'an is Protected from Change:

The Qur'an is ***“confirming the scripture that was before it and stands as a guardian over it (rectifying mankind’s corruption).”*** Thus, by the Qur'an Allah abrogated all the previous books. Allah has also guaranteed its protection from any play or mischievous distortion. ***“Indeed, We sent down the message and We will guard it.”*** (15:9). That is because the Qur'an is a proof against mankind till the Day of Judgment.

Previous Scriptures Changed:

The previous scriptures were meant for a limited period (and a specific people) that ended with the revelation of what abrogated them and exposed what had taken place in them of distortion and change. That is why they were not protected from corruption. They underwent distortion, addition and omission ***“Some of the Jews pervert words from their meanings.”*** (4:46) ***“So woe to those who write the Book with their hands, and then say, 'This is from Allah,' that they may sell it for a little price. So woe to them for what their hands have written, and woe to them for their earnings.”*** (2:79) ***“Say, who sent down the Book that Moses brought as a light and a guidance to people? You put it into sheets of paper showing some of them and concealing much.”*** (6:91) ***“And there is a group among them who twist their tongues with the Book, that you may think it is a part of the Book, but it is not part of the Book. And they say 'It is from Allah,' yet it is not from Allah, and they tell a lie against Allah and they know it. It is not for any human being to whom Allah has given the Book, the Wisdom and the Prophethood to say to men “Worship me instead of Allah,”*** (3:78-70) ***“O People of the Book! Our Messenger has come to you, making clear to you many things you have been concealing of the Book and forgive you much. A light has come to you from Allah and a glorious Book, with which He will guide whoever follows His pleasure in the way of peace, and brings them forth from darkness into the light by His will.”*** (5:15-16).

5) Belief in Messengers;

We believe that Allah has sent to His people messengers who were “bringing good tidings and warning, so that mankind might have no argument against Allah after the messengers. Allah is Almighty, All-wise.” (4:165)

The First and Last Messengers:

We believe that the first among the Messengers is Noah and the last is Muhammad, peace be upon them all. ***"We revealed to you as We revealed to Noah and the Prophets after him."*** (4:163) ***"Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets."*** (33:40)

The Best Messengers:

1. We believe that the best among the messengers are Muhammad, Abraham, Moses, Noah and Jesus son of Mary. It is they who are meant by the following Qur'anic verse: ***"And when We took a pact from the Prophets, and from you, and from Noah, and Abraham, Moses, and Jesus, son of Mary. We took from them a solemn pact."*** (33:7)

2. We believe that Muhammad's message, peace be upon him. includes all the merits of the messages of those dignified messengers because Allah says, ***"He ordained for you that He enjoined on Noah and what He revealed to you and what He enjoined on Abraham Moses and Jesus, namely, established this faith and be united in it."*** (42:13)

Messengers Are Human Beings:

1. We believe that all messengers are created human beings who have none of the divine qualities of Allah. Allah, the Exalted said about Noah, who was the first among them, ***"I do not say to you, 'I possess the treasures of Allah, ' I do not know the unseen, and I do not say: 'I am an angel'."*** (11:31) Allah directed Muhammad who is the last among them to say: ***"I do not say to you I possess the treasures of Allah, nor do I know the unseen, and I do not say to you 'I am an angel."*** (6:50) And to say***: "I have no power to bring profit or hurt for myself, but as Allah wills ."*** (7: 188) And also to say ***"I have no power to hurt or benefit you. Say none can protect me from Allah, nor can I find any refuge besides Him."*** (72:212)

2. We believe that the messengers are among Allah's servants. He blessed them with the message and described them as servants, in the context of praising and honoring them. So, He says about Noah, the first among them: ***"You are the descendants of those whom We carried with Noah, he was a truly thankful servant."*** (17:3). Allah said about the last among them, Muhammad, peace be upon him: ***"Blessed be He***

who sent down the Qur'an to His servant, that he may warn mankind.” (25: 1) He said about some other messengers: ***“And mention our servants Abraham, Isaac, and Jacob men of might and vision.”*** (38:45) ***“And remember our servants David who was a mighty and penitent man.”*** (38:17) ***“And to David, we gave Solomon, he was an excellent and penitent servant.”*** (38:30). Allah said about Jesus, son of Mary: ***“He is only a servant whom We blessed and We made him an example to the children of Israel.”*** (63:59) We believe that Allah concluded all messages with the message of Muhammad, peace be upon him, to all people because Allah said: ***“Say, 'O mankind, I am Allah's messenger to you all. To Him belongs the Kingdom of the Heavens and the Earth; There is no god but He. He ordains life and death. So believe in Allah and His messenger, the unlettered Prophet who believes in Allah and His words. Follow him so that you may be rightly guided.”*** (7: 158)

Islam: The Universal and Final Message:

1. We believe that the Shari'ah of the Prophet Muhammad, peace be upon him, is the religion of Islam which Allah has chosen for His servants and does not accept from anyone other religion, because Allah, the Exalted, said, ***“Surely, the true religion in Allah's sight is Islam,”*** (3:19) and He also said, ***“Today I have perfected your religion for you and I have completed my favor upon you, and I have chosen Islam to be your religion.”*** (5:3) And ***“whoever desires a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers.”*** (3:85)

2. It is also our opinion that whoever rejects the universal message of Muhammad, peace be upon him, is rejecting the message of all messengers, even if he claims that he believes and follows his messenger. Allah the Exalted, said: ***“Noah's people rejected the messengers.”*** (26:105) Thus, Allah considered them rejecting all the messengers despite the act that there was no messenger before Noah. This is also clear from the following verses: ***“Those who disbelieve in Allah and His messengers, and wish to make division between Allah and His messengers, and say: 'We believe in some and disbelieve in others,' wishing to take a midway course. Those indeed are the unbelievers, and We have prepared for the unbelievers a humiliating punishment.”*** (4:150-1)

3. We believe that there is no prophet after Muhammad, Allah's Messenger, peace be upon him. Whoever claims prophethood after him, or believes in anyone claiming it, is a disbeliever because he is rejecting Allah, His messenger, and the Muslims' consensus.

The Rightly Guided Caliphs:

1. We believe that the Prophet, peace be upon him, had rightly guided successors who carried out his Sunnah in spreading knowledge, calling to Islam and managing the Muslims' affairs. We believe that the best among them and the most entitled to Caliphate was Abu-Bakr as-Siddiq, then 'Umar Ibn al-Khattab, then 'Uthman Ibn 'Affan, then 'Ali Ibn Abi Talib, may Allah be pleased with them all. Thus their succession to the Caliphate was according to their virtues. Allah, the Exalted, who possesses the infinite wisdom, would not appoint a ruler over the best of generations unless he was the most superior among them and had the best claim to Caliphate.

2. We believe that the inferior among those rightly guided companions can be superior in a specific virtue to those who are better than him, but he does not deserve absolute superiority because the elements constituting superiority are varied and numerous.

3. We believe that the Muslim Ummah is the best among nations, and Allah, the Dignified and Exalted, has blessed it because He said, ***"You are the best nation ever brought forth for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah."*** (3:110)

The Prophet's Companions:

1. We believe that the best among the Muslim Ummah (community) are the Prophet's Companions, then their followers, and those who followed them .

2. We also believe that a group of this Ummah will always remain victorious on the right path, unharmed by those who let them down or those who oppose them, until the Day of Judgment.

6) Belief In The Day Of Judgment:

We believe in the Final Day, which is the Day of Judgment, when people will be resurrected alive to remain in the abode of enjoyment or in the abode of severe punishment.

Belief In Resurrection (for judgment):

We believe in Resurrection which is Allah's bringing to life all the dead when the angel Israfil blows the Horn for the second time, ***"And the Trumpet shall be blown and all***

who are in the Heavens and who are in the Earth shall fall down fainting except those that Allah shall spare. Then, it shall be blown again and they shall rise gazing around them." (39:68) People will stand up from their graves, answering the call of the Lord of the Universe. They are going to be bare-footed, and naked, ***"As We started the first creation, so We shall bring it back again. This is a promise from Us, so We shall assuredly fulfill it."*** (21:104)

<u>Belief in the Records & Scales:</u>

We believe in the records of deeds that will be given to people in their right hands or behind their backs, in the left hands: ***"As for him who is given his book in his right hand, he shall surely receive an easy reckoning and he will return to his family rejoicing. But as for him who is given his book behind his back, he shall call for destruction on himself and will burn in a Blazing Fire."*** (84:7-12) ***"Everyman's work We have fastened on his own neck, and on the Day of Judgment We shall bring out for him a book which he will see spread open, saying, 'Read your own book! Enough for you this day that your own soul should call you to account."*** (17:13-14)

We believe that scales of deeds will be set up on the Day of Judgment and no soul shall be wronged. ***"Whoever has done an atom's weight of good shall see it."*** (99:708) ***"Those whose scales are heavy, they are the successful; but those whose scales are light, they are the ones who have lost their souls in Hell dwelling forever. The Fire will burn their faces, and there they will be gloomy with lips displaced."*** (23:102-4) ***"He that does a good deed shall be rewarded ten times the like of it, and he that does evil shall only be rewarded the like of it, and they shall not be wronged."*** (6:160)

<u>The Prophet's Intercession:</u>

1. We believe in the special great Intercession of the Prophet Muhammad, peace be upon him. He will plead with Allah, after His permission and on behalf of mankind, to judge among His servants when they suffer from worries and troubles which they cannot bear. They will first go to Adam, then Noah, then Abraham, then to Moses, then to Jesus in search of intersession, but all of them will refuse to provide this intersession due to the horror of that day. Finally, they will go to Muhammad, peace be upon him, and they will find intersession with him.

2. We believe in the intercession which concerns some believers who were to be taken out from the Fire. This mediation is granted to the Prophet Muhammad, peace be upon him, and to others among the Prophets, the believers, and the angels.

3. We believe also that Allah will save from Hell some people among the believers without the intercession of any one, but by His grace and mercy.

The Prophet's Pool:

We believe in the Pool of the Prophet, peace be upon him, the water of which is whiter than milk and sweeter than honey and better in fragrance than musk. Each of its length and width is the distance of a month-travel. Its glasses are as stars in beauty and number. The believers among the Prophet's followers come to take from this great cistern a drink after which they will never be thirsty.

The Straight Path:

1. We believe in the Straight Path (Sirat) set up over Hell. People pass over it according to their deeds: the first of them as fast as lighting, then as fast as wind, then as fast as birds, and then as running men. The Prophet will be standing on the Path, saying, "Lord, Save! Save!" Some people's deeds will fall short. Some of them will come crawling. At both sides of the Path there are hooks that are designed to take whom Allah wills: some are saved but bruised; others are thrown into Hell. (Bukhari & Muslim). We believe in all that is mentioned in the Qur'an or the Prophetic sayings concerning that day and its horrors, may Allah save us from them.

2. We believe in the intercession (shafa'ah) of Prophet Muhammad, peace be upon him, for the people of Paradise to enter therein. This intercession is exclusively limited to the Prophet Muhammad, peace be upon him.

Belief in Paradise & Hell:

1. We believe in Paradise and Hell. Paradise is the abode of enjoyment which Allah, the Exalted, prepared for the righteous. The blessing they enjoy there, no eye has ever seen, no ear has ever heard of, and no human being has ever thought of: ***"No soul knows what comfort is kept hidden for them, as a reward for their deeds."*** (32:17) Hell is the abode of punishment which Allah has prepared for the unbelievers and the evildoers. The torture and horror in it cannot be imagined. ***"Surely, We have prepared for the evildoers a fire, whose pavilion encompasses them. If they call for help, they will be helped with water like molten copper which will scald their faces. How dreadful a drink and how evil a resting-place!"*** (18:29)

2. Both Paradise and Hell are existing now and they will never perish. ***"Whoever believes in Allah and does righteousness, He will admit him to Gardens beneath***

which rivers flow, to dwell therein for ever. Allah had indeed made for him an excellent provision." (65:11) *"Certainly, Allah has cursed the unbelievers and prepared for them a blazing Fire to dwell therein forever, they shall find neither protector nor helper. On the day when their faces are turned about in the Fire, they shall say "Would that we had obeyed Allah and obeyed the Messenger!"* (33:64-6)

3. We confirm Paradise to whom it is confirmed in the Qur'an or the Prophetic traditions either by name or description. Among those who are granted Paradise and mentioned by names are Abu Bakr, 'Umar, 'Uthman, 'Ali and others who were specified by the Prophet, peace be upon him (Bukhari and Muslim).

4. We likewise confirm Hell to whom it is confirmed in the Qur'an and the sayings of the Prophet, whether in name or description. Among those who are mentioned by names to be in Hell are Abu Lahab, 'Amr Ibn Luhai Al-Khuza'i and others (Bukhari & Muslim). Confirmation of Hell which is based on description includes every unbeliever, polytheist or hypocrite.

<u>Belief in What Happens in the Grave</u>

1. We believe in the Trial of the Grave, which is the questioning of the dead person in his grave about his Lord, his religion and his Prophet. There *"Allah confirms those who believe with the firm say, in the present life and the Hereafter."* (14:27) The believer will say: "Allah is my Lord, Islam is my religion, and Muhammad is my Prophet." The unbeliever or the hypocrite will say, "I don't know, I heard the people saying something and I said it."

2. We believe in the comfort of the grave for the believers. *"Those whose lives the angels take in state of purity, saying 'peace be on you; enter Paradise for what you were doing'."* (16:32)

3. We believe in the punishment of the grave for the transgressing unbelievers: *"If you could only see when the evildoers are in the agonies of death and the angels are stretching out their hands, saying, 'Give up your souls! Today you shall be rewarded with the punishment of humiliation for what you used to say untruly about Allah, and for scornfully rejecting His signs."* (6:93) The sayings of the Prophet are numerous and well-known in this area. A Muslim must believe in all that is reported in the Qur'an and Prophetic traditions concerning the unseen matters. He should not contradict it by his worldly experience because the affairs of the Hereafter cannot be measured by the affairs of this life. The difference between them is very great. Allah is the source of help.

7) Belief in Fate and Divine Decree:

We believe in Fate, whether good or bad, which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.

Levels Of Belief In Fate:

Belief in Fate has four levels:

1. The first level is knowledge: We believe that Allah, may He be exalted, knows everything. He knew what had happened and what will happen and how it will happen. His knowledge is eternal. He does not acquire a new knowledge nor does he forget what He Knows .

2. The second level is Recording: We believe that Allah has recorded in the Secured Tablet (al-Lawh al-Mahfudh) whatever is going to happen until the Day of Judgment. ***"Did you not know that Allah knows all that is in Heaven and Earth? Surely that is in a Book. Surely that for Allah is an easy matter."***(22:70)

3. The third level is Will: We believe that Allah has willed everything in the Heaven and Earth. Nothing happens except by His will; whatever He wills, will take place; and whatever He does not wish, will not take place.

4. The fourth level is Creation: We believe that ***"Allah is the Creator of all things; He is the Guardian over all things, and to Him belong the keys of the Heavens and the Earth."*** (39:62-3)

The fourth level include whatever Allah Himself does and whatever His creatures do. So, all that people perform of sayings, deeds, or omissions are known to Allah and He has recorded them, willed them and created them, ***"To those among you who will to be upright. But you shall not will except as Allah wills, the Lord of the Worlds."*** (81:28-9) ***"And has Allah willed they would not have fought one against the other; but Allah does whatever He desires."*** (2:253) ***"Had Allah willed, they would not have done so, but leave them alone and their false inventions."*** (6:137) ***"And Allah created you and what you do."*** (37:96)

Men's Freewill:

We believe, however, that Allah has granted man a power and a freewill by which he performs his action. That man's deeds are by his power and freewill can be proven by the following points:

1. Firstly, Allah's saying, ***“Had they desired to go forth, they would have made some preparation for it.”*** (9:46) In this verse Allah affirmed for mankind “a going forth” by his will and “a preparation” by his desire.

2. Secondly, directing man to do or not to do. If man has no freewill and power, these directions mean that Allah is asking man to do that which he cannot. This proposition is rejected by Allah's wisdom, His mercy and His truthful statement in the verse ***“Allah does not charge a soul beyond its capacity.”*** (2:286)

3. Thirdly, Praising the virtuous for his deeds and blaming the evildoer for his actions and rewarding each of them with what he deserves. If the action is not done by the individual's freewill, then praising the virtuous is a joke and punishing the evildoer is an injustice, and Allah is, of course, free from joking and being unjust.

4. Fourthly, Allah has sent messengers who are ***“bearing good tidings, and warning, so that mankind might have no argument against Allah after the messengers.”*** (40:165) If the individual's action is not performed by his freewill, his argument is not invalidated by the sending of messengers.

5. Fifthly, every doer of actions feels that he does or does not do a thing without any coercion. He stands up and sits; comes in and goes out; travels and stays by his own freewill without feeling anybody forcing him to do any of these actions. In fact, he clearly distinguishes between doing something of his own freewill and someone else forcing him to do that action. The Islamic law also wisely distinguishes between these states of affairs. It does not punish a wrong-doer for an action done under compulsion.

No Excuse in Fate for Sinners:

We believe that the sinner has no excuse in Allah's Divine Decree because he commits his sin by his freewill, without knowing that Allah has decreed it on him. That is, because no one knows Allah's decree before it takes place: ***“No soul knows what it will earn tomorrow.”*** (31: 34) How can it be possible, then, to present an excuse that is not known to the person who is advancing it when he commits his offense? Allah invalidated this type of argument in His saying: ***“The idolaters will say 'Had Allah willed, we would not have been idolaters, neither our fathers, nor would we have forbidden anything.' So did the people before them cry lies until they tasted our might. Say: 'Have you any proofs that you can show us? You follow nothing but assumption, and you are lying.”*** (6:148) We say to the sinner who is using Divine Decree as an excuse: 'Why did not you perform deeds of obedience assuming that Allah has decreed them upon you since there is

no difference between them and sins in being unknown before they happened from you? That is why when Prophet Muhammad told his companions that everyone's position in Paradise or Hell has been assigned, they said: "Should not we rely on this and stop working?" He said: ***"No, work and every one will be directed to what he is created for."*** (Bukhari & Muslim)

We may say to the sinner who is trying to find excuse in Divine Decree: "Suppose, you want to travel to Makkah. There are two roads that may take you there. You are told by a truthful person that one of these roads is dangerous and difficult, the other is easy and safe. You will take the second one. You will not take the first road and say it is decreed upon me. If you did, people would consider you crazy.

We may also say to him: "If you are offered two jobs, one of them is higher in salary. You will certainly take the one with the higher salary. How come do you choose what is lower in the Hereafter and use Divine Decree as an excuse?"

We may further say to him: "We see you when you are inflicted with a disease, you knock every physician's door looking for treatment and bearing whatever pain that may result from surgical operations and the bitterness of medicine. Why do you not do the same when your heart is spiritually sick with sins?"

Evil Not Attributed to Allah

* We believe that evil should not be attributed to Allah because of His perfect mercy and wisdom. The Prophet said: ***"And evil is not attributable to You."*** (Muslim) Thus, Allah's decree by itself has no evil whatsoever because it is coming from mercy and wisdom. Evil may, however, result from some of His decrees, because the Prophet said in the supplication (qun'ut) which he taught to al-Hasan: ***"And protect us from the evil of what You decreed"*** (Tirmithi & Others) Here, the Prophet attributed evil to what He decreed. Despite this, evil in His decree is not pure evil. It is rather evil in one respect, good in another or it is evil in one case, and good in another. Thus, corruption in the land resulting from drought, disease, poverty and fear is evil, but it is good in another respect. Allah, the Exalted said: ***"Corruption has appeared on the land and sea for what men's hands have earned. Allah has ordained this for men, so that they may taste some of what they have done, in order that they may turn back (from evil)."*** (30:41) Cutting off the thief's hand or stoning the adulterer is an evil thing for the thief and the adulterer, but it is good for them in one respect because it is a purification for them so that the punishment of this life and the Hereafter are not combined for them. It is also good in another respect. The application of these punishments is a protection of property, honor, and relationships.

8) Fruits of Faith

This sublime belief which includes those great principles bears numerous and useful types of fruits for whoever believes in it.

Virtues of Belief in Allah:

Belief in Allah, His Names and His Attributes instills in the individual Allah's love and His glorification that result in performing Allah's instructions and avoiding His prohibition which are the means of achieving ultimate happiness in this life and the Hereafter for the individual as well as the society. ***"Whoever, male or female, does righteous deed, while believing, We shall assuredly grant him a goodly life, and We shall reward them according to the best of their deeds."*** (16:97)

Virtues of Belief in the Angels:

1. Firstly, appreciating the Dignity of Allah, His might and His sovereignty.
2. Secondly, gratitude toward Allah because He puts some of the angels in charge of His servants, recording their deeds and other things that benefit them.
3. Thirdly, love and admiration for the angels because of what they are doing, namely, worshipping Allah in the best possible manner and praying for the believers.

Virtues of Belief in the Books:

1. Firstly, appreciating Allah's mercy and care for His people in that He sent down a Book to every nation for their guidance.
2. Secondly, appreciating Allah's Wisdom because He revealed in these Books to every nation what suit them. The glorious Qur'an is the final among these Books and it is suitable to all people at all times until the Day of Judgment.
3. Thirdly, showing gratitude for Allah's mercy in revealing these Books.

Virtues of Belief in Messengers:

1. Firstly, appreciating Allah's mercy and care for His people for sending them those great messengers to guide them to the straight Path.
2. Secondly, thanking Allah for this great favor.
3. Thirdly, loving and respecting the Prophets and praising them in what they deserve because they are Allah's messengers and His choice among His people. They worshipped Allah according to the best of their ability, conveyed His message to mankind, gave sincere advise to them and bore patiently whatever

4. hurt they received.

Virtues of Belief in the Day of Judgment:

1. Firstly, endeavor to obey Allah to get the reward of that day and to avoid His disobedience for fear of His punishment.
2. Secondly, a consolation for the believer for whatever he misses of worldly enjoyment by what he hopes to gain of blessings and reward of the Hereafter.

Virtues of Belief in Fate and Divine Decree:

1. Firstly, dependence on Allah when doing any action because both the cause and effect are the result of Allah's decree.
2. Secondly, ease of mind and comfort because when the individual knows that everything is by Allah's decree and that mishaps are going to take place anyway, his soul will be at ease and his heart will be satisfied with Allah's decree. No one has more comfortable life, worry-free soul, and stronger confidence than a believer in Fate.
3. Thirdly, freedom from arrogance when a goal is achieved because this is a blessing from Allah through what He decreed of the causes of good and success. The individual should thank Allah for that and free himself from arrogance.
4. Fourthly, freedom from worry and boredom in case of failure or mishap because that is by Allah's decree who possesses the Heavens and the Earth. Since that is going to happen anyway, the individual should be patient and hope for the reward from Allah.

Allah points to the last two virtues by the following verse: ***"No misfortune can happen on earth or in yourselves but is recorded in a decree before We bring it into existence, that is really easy for Allah; that you may not grieve for what escapes you, nor rejoice in what has come to you. Allah does not love any vainglorious boaster."*** (57:22-3)

We pray to Allah, the Exalted, to reward us for this belief, to realize for us its fruits, to increase our blessings, to keep us on the Right Path to which He has guided us, and to bestow on us a blessing from Him, He is indeed the Giver. Praise and gratitude be to Allah, the Lord of the Worlds and peace and blessings be on the Prophet Muhammad, his family, his Companions, and those who rightly follow them.

Chapter 10: Scientific statements in the holy Qur'an

"We shall show them Our signs on the horizons and within themselves until it will become clear to them that it is the Truth. Does it not suffice that your Lord is Witness over all things?" The Qur'an Fussilat(41):53.

Muslims are taught that throughout the ages, Allah almighty has sent a prophet to every nation as a warner and a bearer of glad tidings. ***"Verily! We have sent you (O Muhammad) with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner has passed among them,"*** The Qur'an, Fatir(35):24. Each prophet was wisely selected by Allah in order to be the best person for the job. He was then provided by Allah with miracles as proof of his truthfulness and his message. These miracles were wisely selected by Allah in order to be in the same field as that which these people excelled in so that they could fully comprehend the magnitude of these miracles.

For instance, the people during the time of Moses excelled at magical trickery. Their rulers used to surround themselves with the most powerful of these wizards as a sign of power. This is why Allah made the miracles of Moses (pbuh) similar to their magical trickery (changing a stick into a snake, parting of the sea... etc.) but of a much greater magnitude than anything they could ever hope to accomplish. For they were not tricks, but actual physical miracles.

The people at the time of the prophet Jesus (pbuh) excelled in matters of medicine. For this reason, his miracles were of a medical nature (raising of the dead, healing of the blind...etc.), but of a degree that they could never hope to imitate. Similarly, one of the major miracles of Islam was a new and unheard-of type of literature similar to the Bedouin's poetry but far beyond anything they could ever hope to match. Although they did indeed try. This new literature was called "The Qur'an."

The Arabic language, as can be attested to by any of it's scholars, is a very rich and powerful language. The Bedouin people of the Arabian desert were, in general, illiterate people of very little scientific knowledge. The thing that set them apart, however, was their mastery of poetry. Spending their days as they did in the desert watching their sheep graze got quite boring. They alleviated their boredom by continually composing and refining poetry. They would spend entire years composing and refining their poetry in anticipation of a yearly face-down of the poetic compositions of their peers from all over the country. The fact that they were illiterate forced them to also train themselves in the memorization of works of literature to such an extent that they were able to memorize complete works from a single recitation. Even in matters of leadership, one of the major criteria for selecting the leaders of the various Bedouin tribes was the individual's prowess in literary composition and memorization.

The Arabian Bedouins took great pains to make their poetry as compact and picturesque as humanly possible, constantly expanding the language along the way. A single word

could convey complete pictures. The Qur'an, however, has put even these great efforts to shame. You will notice that when a Muslim translates a verse of the Qur'an he usually does not say "the Qur'an says so and so" but rather "An approximation of the meaning of what the Qur'an says is so and so." You really need to know the language to comprehend this.

In the English language, we find that the words: "mustang," "colt," "mare," "pony," "stallion," "bronco"... etc. all refer to the same thing; a horse. Each one of these words conveys a slightly different mental picture. The mental picture we get when we hear the word "colt" is slightly different than the picture we get if we hear the word "mare." In a similar manner, the Arabic language progressed in such a fashion as to make it possible to convey such mental pictures in as concise and picturesque a format as possible. It is not at all uncommon to find over three hundred words that refer to the same thing in the Arabic language. Each one of these words gives a slightly different picture than the others.

Many centuries of this constant refinement eventually lead to a very complex and rich vocabulary. It was for this very reason that Allah almighty placed the primary miracle of Muhammad in the Qur'an. You see, if you want someone to believe in your miracle, you should present your miracle in the same field as that which that person excels in. If I am a computer programmer, and I go to a Chemist and challenge him to write a better computer program than myself, then this will not be much of a competition. But if I challenge a computer programmer to the same test then this will be a true test of my abilities. It will also be possible for my opponent to truly comprehend the magnitude of what I have accomplished.

When Muhammad(pbuh) first became the prophet of Islam, he presented his people with a challenge: "compose a literary work on a par with this Qur'an that I have brought you and you will prove that I am a liar." They could not. The Qur'an continued to reduce it's challenge until the challenge finally became: "compose only a single verse comparable to this Qur'an and you will have won." They still could not. This in addition to the fairness, justice, and logic of the Qur'an eventually won them over and slowly more and more people became Muslims.

What we notice from the above is that with all previous prophets, their miracle was separate from their book. It is not possible now to bring Moses' (pbuh) staff or to see Jesus (pbuh) raise the dead. However, since the message of Islam was the final message of God to mankind, therefore, the book of Islam itself was made the main miracle of Islam. It was also promised to renew it's challenge to mankind throughout the ages.

What does this mean? Nowadays, the number of people who can appreciate the literary content of the Qur'an has dwindled and this challenge no longer has the same impact it did fourteen hundred years ago. However, as we have seen in the verse quoted at the beginning of this chapter, Allah almighty has promised to continually renew the challenge of the Qur'an throughout the ages. So how will it be renewed?

Recently, a new field of study has opened up to scholars. People nowadays are fascinated with science. This is the age of technology and scientific discovery. For this reason, mankind has begun to study the religious scriptures of mankind from a scientific point of view in order to challenge the scientific claims made in these scriptures. Many works have been published on this topic. In this chapter we will give a brief taste of these matters and then leave it up to the interested reader to learn more from any one of the many books which have been published in this regard (see list at back of this book).

As mentioned previously, Muhammad (pbuh) lived among tribes of illiterate Bedouins. He himself was also illiterate. These people used to live extremely simple lives. Most of them were nomads who traveled from place to place depending on where they could find grass for their sheep to graze. When Muhammad (pbuh) brought them the Qur'an, the believers found in the Qur'an the command to go out and seek knowledge and to learn science. A few centuries later, once the Islamic nation became firmly established, Muslims began to fulfill this command of the Qur'an and this resulted in one of the greatest explosions of scientific advancement mankind has ever seen. All of this was going on during a period that the West calls "The Dark Ages," wherein the scientists of the West were being persecuted and killed as sorcerers and wizards. During this period, Muslims scholars introduced into the world such things as:

* Mathematical evolution of spherical mirrors
* Rectilinear motion of light and use of lenses
* Refraction angle variations
* Magnifying effects of the plano convex lens
* Introduced the concept of elliptical shape of cosmological bodies
* Study of the Center of Gravity as applied to balance
* Measurement of specific weights of bodies
* Rule of algebraic equations
* Solutions to quadratic and Cubic equations
* Work on square roots, squares, theory of numbers, solution of the fractional numbers
* Solutions of equations of cubic order
* Wrote on conic geometry elaborating the solution of algebraic equations
* Determined the Trinomial Equation
* Avicenna's "Canon of Medicine." He is know as the Prince of Physicians to the West
* Wrote the first description of several drugs and diseases as meningitis.
* Treatment of Physiological shocks
* Expertise in psychosomatic medicine and psychology
* Al Biruni mentions 56 (fifty six) manuscripts on pharmacology
* Credited for identifying Small Pox and its treatment
* Use of alcohol as an antiseptic
* Use of mercury as a purgative for the first time
* First to describe the circulation of blood.
* "Holy Abbas" was, after Rhazes, the most outstanding Physician. His works were authoritative till the works of ibn Sina appeared
* Writings on Cosmology, Astrology, Music, Science of numbers and letters

* Proved that the earth is smaller than the sun but larger than the moon.
* Final authorities on Chemistry for many Centuries
* Classified metals into three classifications
* Laid the basis of the Acid Base theory
* Distillation, calcination, crystallization, the discovery of many acids
* Cultivation of Gold - is a continuation of Jabir's work
* Theory of Oscillatory motion of equinoxes
* Addition of ninth sphere to the eight Ptolematic astronomy
* Discovered the increase of the suns apogee
* Gravitational force
* Responsible for the discovery motion of the solar apsides
* wrote ' On the Science of Stars '
* Determination of latitudes and longitudes
* Determination of geodetic measurements
* Described the motion of the planets
* Solved the problems of spherical trigonometry
* First to study the isometric oscillatory motion of a pendulum
* Invented the instrument ' Sahifah "
* Responsible for the proof of the motion of the apogee of the sun with respect to the fixed stars.
* authorities on the theory of the system of homocentric spheres
* Prepared a calendar that was more accurate than the Gregorian one in use today.

..............and much, much more.

All of this began with a single illiterate Bedouin Arab from the desert fourteen hundred years ago. The book that was brought into the world by such a man cries out to be studied from a scientific aspect. We will now give you a glimpse of the results:

Example Number 1: Embryology:

Dr. Keith L. Moore is a Professor of Anatomy and Cell Biology, University of Toronto, Toronto, Canada. He is a world renowned scientist and a distinguished researcher in the fields of anatomy and embryology, he has published more than 150 research articles, chapters and books in this field. He is the author of several medical textbooks, such as the widely used and acclaimed "The Developing Human: Clinically oriented Embryology" (now in it's fifth edition, and translated into eight different languages), "Before We Are Born" and "Clinically Oriented Anatomy." He has also recently co-authored "Qur'an and Modern Science, Correlation Studies." Dr. Moore is the recipient of numerous awards and honors, including, in 1984, the J.C.B. Grant Award, which is the highest honor granted by the Canadian Association of Anatomists. He has served in many academic and administrative positions, including the President of the Canadian Association of Anatomists, 1968-1970. Obviously this man is, if not the most highly qualified man in his field today, is at least a candidate for this position. Let us see what

Dr. Moore's opinion is on the scientific statements regarding embryology to be found in the Qur'an:

Dr. Moore was contacted by a Muslim scholar by the name of Abdul-Majeed Azzindani. He was asked to participate in a three-year study of around twenty-five verses of the Qur'an and the Sunnah (sayings of Muhammad, pbuh) which speak about embryology, and to determine the degree of their accuracy. Dr. Moore's conclusion regarding this matter is:

"For the past three years, I have worked with the Embryology Committee of King Abdulaziz University in Jeddah, Saudi Arabia, helping them to interpret the many statements in the Qur'an and the Sunnah referring to human reproduction and prenatal development. At first I was astonished by the accuracy of the statements that were recorded in the seventh century AD, before the science of embryology was established. Although I was aware of the glorious history of Muslim scientists in the 10th century AD, and of some of their contributions to Medicine, I new nothing about the religious facts and beliefs contained in the Qur'an and Sunnah. It is important for Islamic and other students to understand the meaning of these Qur'anic statements about human development, based on current scientific knowledge. The interpretations of the "verses" in the Qur'an and the Sunnah, translated by Shaikh Azzindani, are to the best of my knowledge accurate." From the forward of "The Developing Human: Clinically oriented Embryology," third edition, by Dr. Keith L. Moore.

The Qur'an and the Sunnah of the prophet Muhammad (pbuh) provide a very detailed description of the microscopic development of the human embryo from a mere sperm drop up to the stage of a completely formed human being. It is well known that microscopes were not developed until the sixteenth century AD, and even at that were very crude in design. Zacharias Janssen is credited with having invented the compound microscope in about 1590. With it, remarkable scientific discoveries were made in the 17th and 18th centuries. The Dutch naturalist Anthony van Leeuwenhoek produced lenses powerful enough to prove that many tiny creatures are not spontaneously generated but come from eggs; and the Italian physiologist Marcello Malpighi was the first to see the capillary circulation of the blood.

Before this period, theories on human reproduction ran rampant. Some scientist believed that the menstrual blood itself developed into the fetus. Later on, a new theory was developed wherein the sperm drop was popularly believed to contain a completely developed miniature human (homunculus) who later grew to the size of a baby. The science of embryology as we know it today did not discover many of the detailed aspects of human development which are taken for granted today until only about twenty years ago, or 1973 to be precise.

Now we must ask the question: where did Muhammad (pbuh) get such detailed knowledge of the microscopic development of the human embryo without a microscope, technical training, a laboratory of any kind, or even the ability to write his own name?

The only logical conclusion is that it came from exactly where he claimed it did. From the one who invented mankind, God almighty!

Prof. Moore has since given countless lectures on the topic of embryology in the Qur'an. He is quoted in one of these lectures as saying: *"It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah."*

Prof. Moore was so impressed with the Qur'anic classification of the stages of development of the human embryo, that he suggested the adoption of the Qur'anic system in place of the system currently in use by scientists today. Prof. Moore said: *"Because the staging of the human embryo is complex owing to the continuous process of change during development. It is therefore suggested that a new system of classification could be developed using the terms mentioned in the Qur'an and the Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge."*

Example Number 2: The Universe:

Another example of such scientifically accurate statements in the Qur'an can be found in the following analysis:

"And the firmament(sky) we constructed with power and skill and VERILY WE ARE EXPANDING IT" The Qur'an, Al-Thariyaat(51):47. (remember: "we" is the Arabic plural of respect, not the Christian plural of "trinity").

For an astronomist, reading the above verse is astounding. Allah almighty has in one concise verse answered a question that has taken some of the greatest physicists and astronomers of history centuries to answer. It was only in this century that they finally found the truth.

Mankind has studied the heavens and the earth for countless centuries. The Greeks were some of the first people to attempt to describe various cosmological phenomena. They gave us many of the very first theories regarding the universe and it's composition. The major contribution came with the writings of Plato. Plato claimed that the universe was created by what he called "The Demiurge." The "Demiurge" was the name he applied to God the creator. According to Plato, the universe was the result of reasoning and planning, it was constructed by the Demiurge upon precise mathematical and geometrical principles. Later on, Aristotle, Plato's student, adopted his teacher's basic concept. Aristotelian cosmology was based on the concept of an enclosed cosmos comprising a series of concentric, spheres revolving around a stationary Earth. Motion was provided by the *"prime mover"* and, once initiated, would remain circular, uniform and eternal.

Both Plato and Aristotle taught that the universe was eternal, with neither beginning nor end. The universe as a whole was considered steady and unmoving, and this was the basis for the later formation of the *"steady state theory."* In 1915, Albert Einstein had published the famous general theory of relativity. Soon afterward he proposed a static model of the universe, but he would later declare that it was *"one of the greatest mistakes of my career."* Why?, Because in 1925, Edwin Hubble (after whom the Hubble Space telescope is named) provided the conclusive observational evidence for the expansion of the universe, or as Stephen Hawking put it *"The universe is not static, as had previously been thought, it was expanding."*

Although mankind did not discover these facts till this 20th Century, still, we find that Allah almighty had provided the answers for mankind 1400 years ago in the Qur'an through the agency of His illiterate Prophet Muhammad (pbuh). During Muhammad's (pbuh) time, the Greeks were claiming that the cosmos was static and not expanding. So how did he know that the universe was expanding 1300 years before the foremost scientist of the West proved this to be a scientific fact? Did he stand on the head of a really tall camel and see it by accident?

Example Number 3: Water and Life:

In the Qur'an we read:

"Do not the disbelievers see that the heavens and the earth were joined together then we split them asunder, and we created from water every living thing, do they not believe?" The Qur'an, Al-Anbia(21):30.

"And Allah has created every trodding creature from water......" The Qur'an, Al-Noor(24):45.

"It is He who created Man from water...." The Qur'an, Al-Furqan(25):54.

Water is the most common substance on Earth, covering more than 70% of the planet's surface. All living things consist mostly of water; for example, the human body is about two-thirds water (when you cremate a human what happens to him? Why?). Scientist tell us that all forms of life known to Man today require three basic conditions: Temperature, the existence of water, and the existence of an atmosphere.

All metabolisms require water to survive, so animals that exist in arid regions have body mechanisms that protect against water loss and make maximum use of water (camels for example). Dehydration in humans results from lack of food, drink, and from sweating, in addition to other factors. This loss eventually affects the proper functioning of the heart, central nervous system, and organs containing smooth muscle. Finally, intercellular water is lost, which upsets vital chemical processes in the cells. If water is not restored to the body, death will usually occur within a few days.

The blood of all living creatures is composed of 55 percent plasma, which in turn is composed of more than 90 percent water. Jan Baptista van Helmont, the first experimental physiologist, around 1640 concluded that water is the only soil component

required for plant growth. We could go on and on. Again we find ourselves asking the question: *"How did Muhammad (pbuh) know that all living creatures are created from water centuries before mankind discovered this fact through scientific experimentation"*? Did he randomly select an element from the countless billions of possible choices? Why did he not claim that mankind was created from air, or from wood, or from light? Why water?

Example Number 4: Creation:

In the Qur'an we read:

"Do not the disbelievers see that the heavens and the earth were combined then we split them asunder, and we created from water every living thing, do they not believe?" The Qur'an, Al-Anbia(21):30.

"Then He equilibrated unto the firmament(sky) when it was smoke and said unto it and to the earth: come willingly or unwillingly. They said: we come willingly" The Qur'an, Fussilat(41):11.

At the present time, the big bang theory of the origin of the universe is the cosmological model most widely accepted by astronomers. It holds that the universe began with the explosive expansion of a single, extremely condensed state of matter (***"the heavens and the earth were combined then we split them asunder"***). As mentioned above, a further development of this model, known as *"inflationary theory,"* describes the original condensed matter as arising from virtually empty space.

As far as Muslims have been able to interpret these two verses, the Qur'an claims that the heavens and the earth were once a single mass then were cleaved asunder, and that Allah created the heavens and the earth from a celestial "smoke." Astronomers today have pictures of galaxies being formed by exactly this process, i.e. the condensation of spiraling celestial "mists." Isn't it an incredible coincidence that an illiterate man from the desert, without the aid of observatories or satellite imaging was making these claims over 1400 years ago. Did the "Martians" come in their UFOs and tell him these things? Was he just guessing?

Example Number 5: Deep sea currents:

In the Qur'an we read:

"Or as darkness on a vast, abysmal sea. There covers it a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness." The Qur'an, Al-Noor(24):40.

Mankind began to build submersibles in the seventeenth century. The first crude craft known to have ventured underwater was built by Cornelis Drebbel, court engineer to James I of England, and was demonstrated on the Thames river in 1620. From then onwards, development of submarines continued until the twentieth century, or 1954 to be

exact, when the first nuclear submarine became a reality. With mankind's study of the sea came the realization that the waters lying underneath the surface waves were not the place of tranquil calmness they were previously envisioned to be. Rather, there were underwater currents called deep sea currents which could at times become such violent storms as to rearrange sediments in the ocean bottom. How did Muhammad (pbuh) know about these underwater currents centuries before mankind invented the tools necessary for underwater exploration? ***"Say: It was sent down by He who knows the secrets in the heavens and the earth."*** The Qur'an, Al-Furqaan(25):6.

It is worth mentioning here in connection with the above verse that some scientists have interpreted the ***"layer upon layer of darkness"*** to be the gradual separation of the light spectrum within the ocean, one color at a time until complete darkness is finally achieved. In other words, at one depth, the yellow bandwidth is erased and "yellow darkness" is achieved. At another depth, the red bandwidth is erased and "red darkness" is achieved, and so forth. However, this is a topic for another day.

There are many other scientific statements made in the Qur'an which were only discovered to be scientifically accurate many centuries after Muhammad's death. Many of them have only been discovered in this century. They range over many fields of science including Anatomy, Chemistry, Astronomy, Geology, Hydrology, and many other disciplines which are only beginning to be addressed by scientists today.

For example, the Qur'an makes reference to the fact that a human's pain receptors are located in the skin (Al-Nissa(4):56). That the frontal lobes of the brain are responsible for lying and sin (Al-Alak(96):16). That mountains have below them roots that extend deep into the earth's surface (Al-Naba(78):7). That mountains pin the earth's crust and prevent it from moving (Al-Nahil:15). That there exists a physical barrier between bodies of fresh and salt water (Al-Rahman (55):20). And on and on. So where was Muhammad (pbuh) getting all of these scientific facts if not from the creator of mankind and the universe? I believe Allah almighty phrased it best when He asked:

"Is this sorcery or is it that you do not see?"
The Qur'an, Al-Tur (52):15.

Prof. Keith Moore is not the only world-renown scholar who has been presented with such verses of the Qur'an. Many other well known and respected professors from all over the world have been presented with similar statements from the Qur'an in their field of expertise. Only a few of these men are:

1) Dr. E. Marshall Johnson, Professor and Chairman of the Department of Anatomy and Developmental Biology, and the Director of the Daniel Baugh Institute. Author of over 200 publications. Former President of the Teratology Society among other accomplishments.

2) Dr. Gerald C. Goeringer. Professor and Coordinator of Medical Embryology in the Department of Cell Biology in the Georgetown University school of Medicine. Washington, D.C. He has published numerous articles dealing mainly with the study of teratogenesis.

3) Dr. Joe Leigh Simpson. Professor and Chairman of the Department of Obstetrics and Gynecology at Baylor Collage of Medicine, Houston, Texas. He is the President of the American Fertility Society, and has served in many other professional, national, and international organizations. He has received numerous awards including Association of Professors of Obstetrics and Gynecology Public Recognition Award in 1992. He has published more than 400 chapters and articles in journals and books.

4) Dr. T.V.N. Persaud. Professor and Head of the Department of Anatomy, Professor of Pediatrics and Child Health, and Associate Professor of Obstetrics, Gynecology and Reproductive Sciences, University of Manitoba, Winnipeg, Manitoba, Canada. He is the author and editor of 25 books, has contributed 31 chapters to publications, and has published over 180 scientific papers. In 1991 he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists.

The list goes on and on, including:

5) Dr. Tajatat Tajason, Head of the Department of Anatomy, University of Chiang Mai, Thailand.

6) Dr. Alfred Kroner, Professor of Geology, Germany.

7) Dr. Yoshiodi Kozan, Director of the observatory of Tokyo, Japan.

8) Dr. William Hay, Professor of Oceanography, University of Colorado, Boulder Colorado.

9) Dr. Pete Palmer, Professor of Geology, University of Colorado, Boulder Colorado.

10) Dr. Sayawida, Professor of Marine Geology, Japan.

11) Dr. Armstrong, Professor of Astronomy, University of Kansas, Lawrence, Kansas.

12) Dr. Draga Persaud Rauw, Professor of Marine Geology, King Abdulaziz University, Jeddah, Saudi Arabia

13) Dr. Schroeder, Professor of Oceanography, Germany.

The response of these men when presented with verses of the Qur'an in their field of specialization, varied. One thing however was always constant. They all confirmed the accuracy of the scientific statements made in the Qur'an, and they all could not explain how Muhammad (pbuh) could have known with such accuracy the scientific claims to be found in the Qur'an so many centuries before mankind discovered them to be scientific truths.

Allah almighty tells us in the Qur'an:

"Allah did not create (all) that except in truth. He details the signs for people of knowledge."
The Qur'an, Yunus(10):5

"And those who were given knowledge see that which was sent down upon you by your Lord is the truth and guides to the path of the 'Exalted' (in Might) the 'worthy of all praise'."
The Qur'an, Saba(34):6.

"..Thus, verily the ones who fear Allah from among His servants are the scholars. Verily!, Allah is Mighty, Forgiving"
The Qur'an, Fatir(35):28.

To obtain a more in-depth analysis of these matters including video tapes containing interviews with many of these pioneering Western scholars, contact one of the following:

1) Islamic Academy for Scientific Research.
8150 West 111 Street
Palos Hills, IL 60465
U.S.A.
Phone: (708) 974-9151

2) Islamic Society of North America (ISNA)
P.O. Box 38
Plainfield, Indiana, 46168
U.S.A.
Phone: (317) 839-8157

3) Academy for the Miracles of Science in the Qur'an and the Sunnah
P.O. Box 5736
Makkah Al-Mukarramah
Saudi Arabia
Phone: (2) 545-1519

Also look for the book “The Bible, the Qur’an and science,” by Dr. Maurice Bucaille, of the French Academy of Medicine. This book is the result of a study which lasted ten years. In it, the author proves, with detailed examples, how the Bible contains serious conflictions with some very basic elementary-school concepts of scientific knowledge. This, of course, is the result of mankind’s continuous warping of the book of God over many centuries. On the other hand, Dr. Bucaille found absolutely no evidence of conflictions between the statements made in the Qur’an and established scientific knowledge.

Chapter 11: "We" an Arabic plural of respect

One of the foremost differences between Christianity and Islam is the concept of the "trinity." Most Christians are taught to believe in a "triune" God composed of three sub-gods: God the "father," God the "son," and God the "holy ghost." Muslims only believe in one God. Muslims believe that He is unique and indivisible. When a Christian first starts to read an English interpretation of the Qur'an, he is surprised to find that Allah always speaks about himself as "we," "we," "we." He begins to think to himself *"If Allah is one God, then why all the 'we's"*? He begins to remember his "trinity," he puts one and one together and comes up with "three." He then quickly locates the nearest Muslim in order to share with him the discovery that: *"I have just found proof of the Trinity in your Qur'an!"*

This has become such a common occurrence that it will be dealt with separately as an independent topic. The problem arises from the very nature of the Arabic and English languages themselves. In both Arabic and Hebrew, there are two types of 'we'. One is the plural pronoun used by English speaking countries (such as "we rode in the car together," "we all come from the same country"...etc.). The second is the plural of RESPECT. 'We' is used in the Qur'an when describing Allah almighty in the second sense. It is used to magnify and glorify God as well as to display respect and humility to our creator.

The reader will also notice that this usage is not restricted to the Qur'an only. To this day, if an English speaking person were to go to any Arabic speaking country and to read any official letter directed to a dignitary or high official (or even a newspaper), or to attend an official speech, they will find that the dignitary is always addressed as "they" and "them" and "you" (plural "you"). So, when addressing an ambassador, King, or leader of a nation for example, this ONE person is always addressed as *"THEY have arrived,"* not *"HE has arrived."* Or *"I gave THEM the sealed letter,"* not *"I gave HIM the sealed letter."* So we must ask, if "we," implies a "trinity," then is this king or this dignitary also a "triune" dignitary? Is he three persons merged into one? The same argument applies when this Arabic-speaking dignitary refers to himself in a public speech. In such a case, he will almost always refer to himself as "We." For example, he will say: *"We, the leader of this great nation..........,"* and so forth.

Arabs are not blind. They can tell the difference between one and many. This is simply the nature of the Arabic language. This is how an Arab displays respect and humility. Even when speaking of one's wife, a Muslim in many Arab countries usually does not mention her by name. Neither does he say "she" or "her" but rather "they" and "them." This is also a form of respect for our wives, mothers and sisters. This is why we find that in the over one billion Muslims all over the world, even the simple Muslim shepherd in the desert does not pray to a "trinity." Because they know their language.

This system is not restricted to the Arabs alone. The Arabs are a Semitic tribe, and their Semitic cousins, the Jews, also use the same system to refer to God. In the Old Testament, the Jews refer to God as "Elohiym" {el-o-heem}. "Elohiym" is the plural

form of “ ‘elowahh “ {el-o’-ah}, which means “god.” We will notice that the Jews also do not pray to a “trinity,” even though their book refers to God in the plural form. This is the way the Semitic languages of Arabic and Hebrew work.

Now that we see the true meaning of the Arabic use of “We,” let us now read a little more of the Qur’an:

“Say: He is Allah the One (and only). Allah, the eternally Besought of all! He neither begets nor was he begotten. And there is none comparable unto Him.” The Qur’an, al-Ikhlas(112).

“Allah! There is no God but Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.” The Qur’an, Al-Bakarah(2):255

“Your God is One God; there is no God save Him, the Beneficent, the Merciful.” The Qur’an, Al-Bakarah(2)163.

“Allah! There is no God save Him, the Alive, the Eternal. He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Verily! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). Verily! nothing in the earth or in the heavens is hidden from Allah. He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise..” The Qur’an, A’al-Umran(3):2-6

“Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. Verily! religion with Allah (is) ‘Al-Islam’ (the surrender). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) Verily! Allah is swift at reckoning. And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). Allah is Seer of (His) bondmen.” The Qur’an, A’al-Umran(3):18-20.

Chapter 12 Women in Christianity and Islam

It never ceases to amaze me. Whenever the topic of Islam is brought up among Christians, the first objection that immediately springs into their minds is: "But women are so extremely oppressed in Islam." Even though this topic is usually brought up out of ignorance and in order to distract attention from more fundamental issues of worship such as the "trinity" and the "divine sonship" ...etc., still it seems inevitable to touch on this subject even if only very briefly because of it's importance.

The problem is twofold: First of all, these people usually only have a very superficial knowledge of what Islam is, and secondly, they are ignorant of their own religion.

People who make these allegations against Islam can usually be described by one or all of the following:

1) They have gotten their information from a non-Muslim biased media which adores sensationalism and has no use for interviewing people who are actually content with their way of life. These people have also, more often than not, never been to an Islamic country.
2) Even if they have ever been to an Islamic country, they have never bothered to try to get to know the natives and actually speak with them and get their true opinions but preferred to stick close to their own closed circle of fellow countrymen never venturing far away from them.
3) They do not differentiate between the words and actions of a government in an Islamic country and the teachings of Islam itself. Is it logical to say: *"The United States does not permit religious education in it's public schools. The United States is a Christian country. Therefore, Christianity does not allow the teaching of religion in public schools"*?

As the saying goes: "you can't please all of the people all of the time." During the days of the Communist Soviet Union, there was no shortage of articles in that country condemning the decadent West, the moral decay of their society, and their complete lack of love for their fellow countrymen. You might even be able to find a couple of articles about the imminent fall of such a materialistic Western society and maybe even interviews with some of the socialist Communist reform groups within the United States itself and their opinions about the abysmal conditions in the USA. The reader could then conclude that all of the citizens of the United States hate democracy and long for the day when communism will free them from the shackles of democracy.

Many non-Muslims feel sorry for any Muslim women they see adorned in their modest clothing. They feel that they are deprived the freedom to roam around in more scant and revealing clothing. Anyone who lives in a manner other that which they have become accustomed to is seen by them to be oppressed and forced to live in this manner. There are certain tribes in the Amazon jungle and in Africa which have become accustomed to walking around in a simple g-string around their waist. What would the people of the West say if these people were to condemn the Western habit of "forcing" their women to

wear "excessive amounts of clothing" and to demand that all women in the west immediately stop wearing anything but the simplest g-string around their waist? What if they were to say that the Western society should immediately stop unjustly persecuting their women and preventing them from freely roaming the streets wearing only a pair of socks? They would say that the people making these demands have no morals or shame. Philosophers would have a field day with such a question.

What if someone were to claim that it was immoral, discriminatory, and unjust to separate men and women in different public bathrooms just as it is not just to do so with blacks and whites. What if this person were to then call (in the interest of equality, fairness, and constitutional freedom of course) for a merging of men and women's bathrooms into one "unisex" or "equal-opportunity" bathrooms for both men and women? Once again, the philosophers would have a field day. Anyone who follows the news will see that this may indeed be where the USA is now headed. In the *New York Post* (31 Aug. 1994 or a little before) it is reported that women have now won the right to appear topless in the New York subway system. Where will the USA be a few years from now? That is anyone's guess.

Who has the power to determine what is decent and modest clothing? Who is to determine what is decent and modest behavior? Muslims assign this right to God alone. This is the essence of "Islam." "Islam" means "The submission to the will of God." What God commands, a Muslim does. They do not demand that God justify his commands before they accept them. Once they have verified that a command is indeed from God then they abide by it without hesitation.

Well then, what is the Biblical view on these matters? For all those people who would like to see what the Bible has to say about women, we will quote a small sample:

<u>What St. Paul's "new covenant" has to say:</u>

1 Timothy 2:11-14 ***"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."***

1 Corinthians 14:34 ***"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."***

1 Corinthians 11:5-10: ***"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.***

For the man is not of the woman: but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels."

1 Corinthians 11:13: ***"Judge in yourselves: is it comely that a woman pray unto God (with her head) uncovered?"***

What the Old Testament has to say:
Genesis 3:12-16 ***"And the man (Adam) said, The woman (Eve) whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."***

Leviticus 12:2-5 ***"Speak unto the children of Israel, saying, If a woman have conceived seed, and born a MALE child: then she shall be unclean SEVEN DAYS; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a FEMALE child, then she shall be unclean TWO WEEKS, as in her separation: and she shall continue in the blood of her purifying threescore and six days."***

Ecclesiastes 7:26-28 ***"And I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare....while I was still searching but not finding, I found one upright man among a thousand but not one upright woman among them all"..***

In other words, the Bible teaches us that:
1) Women should learn in silence and subjugation.
2) Women should not teach.
3) Women should not have authority over men but should remain silent.
4) Adam and Eve were not equal in sin. Adam was not deceived but Eve was.
5) Women must keep silent in Churches and not open their mouths.
6) Women are commanded to be under obedience to men.
7) Women should not ask a question in Church. If they have a question they should ask their husbands before going to church and then their husbands will ask for them in the church.

8) It is a shame for women to speak in the church.
9) God ordained that men shall for all time rule over women.
10) A woman should neither pray nor profess with her head uncovered.
11) If a woman prays with her head uncovered then she might as well shave her head.
12) Man was created in the image and glory of God, and Woman was created in the glory of Man, thus Man must have power over her head.
13) Any woman who delivers a male baby shall be unclean for one week. But any woman who delivers a female baby shall be unclean for TWO weeks. Thus, females make their mothers DOUBLY unclean as compared to males.
14) While it is possible to find one upright man in every thousand, it is impossible to find even one single upright woman in every thousand
15) Woman is a snare, her heart is a trap, and her hands are chains. The man who pleases God will escape her, but she will ensnare the sinner.

What the canonized saints of Christianity said about women:
"Woman is a daughter of falsehood, a sentinel of Hell, the enemy of peace; through her Adam lost paradise" (St. John Demascene)

"Woman is the instrument which the devil uses to gain possession of our souls" (St. Cyprian)

"Woman is the fountain of the arm of the devil, her voice is the hissing of the serpent" (St. Anthony)

"Woman has the poison of an asp, the malice of a dragon" (St. Gregory the great)

There is so much more that could be said, for example:

St. Tertullian, while he was talking to his 'best beloved sisters' in the faith, he said, "Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil wasn't valiant enough to attack. You destroyed so easily God's image, man." Once again, St. Augustine wrote to a friend, "What is the difference whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman." Centuries later, St. Thomas Aquinas still considered women as defective, "As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from a defect in the active force or from some material indisposition, or even from some external influence." (all these quotations can be found in Karen Armstrong's book, *The Gospel According to Woman*, London: Elm Tree Books, 1986, pp. 52-62. See also Nancy van Vuuren, The Subversion of Women as Practiced by Churches, Witch-Hunters, and Other Sexists Philadelphia: Westminister Press pp.28-30.)

Orthodox Jewish men in their daily morning prayer recite “Blessed be God King of the universe that Thou has not made me a woman.” The women, on the other hand, thank God every morning for “making me according to Thy will” (Thena Kendath, “Memories of an Orthodox youth” in Susannah Heschel, ed. On being a Jewish Feminist, New York: Schocken Books, 1983, pp. 96-97)

According to the Jewish Talmud, “women are exempt from the study of the Torah.” In the first century C.E., Rabbi Eliezer said: “If any man teaches his daughter Torah it is as though he taught her lechery” (Leonard J. Swidler, Women in Judaism: the Status of Women in Formative Judaism, Metuchen, N.J: Scarecrow Press, 1976, pp. 83-93)

According to Rabbi Dr. Menachem M. Brayer (Professor of Biblical Literature at Yeshiva University) in his book 'The Jewish woman in Rabbinic literature', it was the custom of Jewish women to go out in public with a head covering which, sometimes, even covered the whole face leaving one eye free (Psychosocial Perspective, Hoboken, N.J: Ktav Publishing House, 1986, p. 239). He quotes some famous ancient Rabbis saying, “It is not like the daughters of Israel to walk out with heads uncovered” and “Cursed be the man who lets the hair of his wife be seen....a woman who exposes her hair for self-adornment brings poverty.” Rabbinic law forbids the recitation of blessings or prayers in the presence of a bareheaded married woman since uncovering the woman’s hair is considered “nudity” (Ibid., pp. 316-317. Also see Swidler, op. cit., pp. 121-123). Dr. Brayer also mentions that “During the Tannaitic period the Jewish woman's failure to cover her head was considered an affront to her modesty. When her head was uncovered she might be fined four hundred zuzim for this offense.” Dr. Brayer also explains that veil of the Jewish woman wasn't always considered a sign of modesty. Sometimes, the veil symbolized a state of distinction and luxury rather than modesty. The veil personified the dignity and superiority of noble women. It, also, represented a woman's inaccessibility as a sanctified possession of her husband (24. Ibid., p. 139). It is clear in the Old Testament that uncovering a woman's head was a great disgrace and that's why the priest had to uncover the suspected adulteress in her trial by ordeal(Numbers 5:16-18).

St. Tertullian in his famous treatise 'On The Veiling Of Virgins' wrote, “Young women, you wear your veils out on the streets, so you should wear them in the church, you wear them when you are among strangers, then wear them among your brothers...” Among the Canon laws of the Catholic church today, there is a law that require women to cover their heads in church (Clara M. Henning, “ Cannon Law and the Battle of the Sexes” in Rosemary R. Ruether, ed., Religion and Sexism: Images of Woman in the Jewish and Christian Traditions, New York: Simon and Schuster, 1974, p. 272.).

Some Christian denominations, such as the Amish and the Mennonites for example, keep their women veiled to the present day. The reason for the veil, as offered by their Church leaders, is “The head covering is a symbol of woman's subjection to the man and to God” : The same logic introduced by St. Paul in the New Testament (Donald B. Kraybill, The riddle of the Amish Culture, Baltimore: Johns Hopkins University Press, 1989, p. 56.)

Russian Orthodox women are expected to wear a head covering when in the church. Most don't outside of it in America, but many in Russia and many other eastern Orthodox women all over eastern Europe, Greece, and the middle east do wear scarves on their heads all the time when in public

It is generally accepted that St. Paul, the author of the majority of the books of the New Testament, underwent a miraculous conversion from a persecutor and killer of Christians into a more perfect teacher of Christianity than the apostles themselves (see chapter 1.2.7). It is also well known that just prior to Paul's miraculous conversion and "heavenly vision" he had been extremely infatuated with a woman called Popea and had wished to marry her. Popea was the attractive but ambitious daughter of the high priest of the Jews. She possessed haughty beauty, and an intriguing mind. She liked Paul but rejected his offers of marriage. She went to Rome as an actress. She started on the stage and ended up in Emperor Nero's bed. She eventually married him and became the Empress of the Roman Empire (Jesus Prophet of Islam, Muhammad 'Ata ur-Rahim, p. 57). For any normal man this would have been sufficient reason to hate both the Jews, the Romans, and probably even all women in general. After his conversion, Paul began to preach celibacy (See most of 1 Corinthians 7).

According to the Old Testament, a childless widow must marry her husband's brother, even if he is already married, regardless of her consent so that she might bear a child from him (Genesis 38).

According to the Bible, ***"If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives"*** (Deut. 22:28-30). One must ask a simple question here, who is really punished, the man who raped the woman or the woman who was raped? What is to prevent someone from finding the best looking woman in town, raping her, telling everyone about it, and then having the courts force her to be his wife for the rest of her life?

According to Numbers 27:1-11, widows and sisters don't inherit at all. Daughters can inherit only if their deceased father had no sons.

So what is the official standpoint of the Qur'an with regard to women? Let us have a look:
"And they (women) have rights similar to those of men over them in a just manner" Qur'an Al-Baqarah(2):228

"And their Lord has heard them (and He says): Verily! I suffer not the work of any worker, male or female, to be lost. You proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring

them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards." Qur'an, A'al-Umran(3):195.

"And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Verily! Allah is Knower of all things." Qur'an Al-Nissa(4):32.

"Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much, a legal share." Qur'an Al-Nissa(4):77.

"And whoso does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date stone." Al-Nissa(4):124.

"And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise." Qur'an Al-Tauba(9):71

"Whosoever does right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do." Qur'an, Al-Nahil(16):97.

"And of His signs is this: He created for you spouses from yourselves that you might find tranquillity in them, and He ordained between you love and mercy. Lo, herein indeed are signs for folk who reflect." Qur'an Al-Room(30):21

"Whoso does an ill deed, he will be repaid the like thereof, while whoso does right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint." Qur'an 40.

In the Qur'an, both Adam and Eve *share* the blame for eating from the tree. This can be seen in the Qur'an in such verses as Al-Baqarah(2):36, Al-A'araf(7):22-24. They were also both forgiven by God almighty for this sin. Actually, in one verse of the Qur'an (Taha(20):121), Adam is specifically blamed.

Islam encourages spouses to take each other's council and to seek mutual agreement in matters which affect them, for example, in the Qur'an, Al-Bakarah(2):233 we read: ***"Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond their capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to***

wean the child by mutual consent and (after) consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provided that you pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what you do."

Husbands are commanded to treat their wives with kindness and respect. In Al-Nissa(4)-19 we read ***"..But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good."*** The Prophet Muhammad (pbuh) said: ***"The most perfect believers are the best in conduct, and the best of you are those who are best to their wives."***

These are only the tip of the iceberg, as any truly comprehensive study of this matter would require quite a few hundred pages just to contain the verses of the Qur'an and the sayings of the prophet Muhammad (pbuh) in this regard.

Chapter 13: 1992:The Dead Sea Scrolls confirm the Qur'an

Many of the fundamental beliefs of Christianity which have been for many centuries taken on blind faith (those which differ from the beliefs of Muslims) are now beginning to be challenged by some of the foremost scholars and religious leaders of Christianity today.

An example of this can be found in the British newspaper the "Daily News" 25/6/84 under the heading *"Shock survey of Anglican Bishops"* We read that a British television pole of 31 of the 39 Anglican Bishops in England found 19 to believe that it is not necessary for Christians to believe that Jesus (pbuh) is God, but only "His supreme agent" (his messenger) as taught by Muslims for 1400 years now and testified to by John 17:3 ***"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom you hast sent."*** These are not ignorant men, nor are they Muslims. They are eminent Christian scholars who have dedicated their lives to their religious studies, and the study of the Bible and the various discrepancies to be found therein. It is the scientific and logical research of these men into the Bible and other ancient works of the Christian society (in the light of modern knowledge) which is driving them ever closer to the beliefs of the Muslims with every passing day. By Christian standards, these people have everything to lose and nothing to gain by such statements. It is very easy to casually brush off the lifelong study of some of the most eminent scholars of Christendom and label them men of ignorance and proudly claim to be more knowledgeable than them without bothering to study their findings. It is much harder to take the time to study the evidence that drove them to this conclusion. In this book we have presented extensive historical and scriptural evidence in both the Bible and the Christian writings of the first six centuries C.E. which drove these men to their conclusions.

Some people have been programmed, to believe blindly in certain matters and never ask questions. Others will insist on giving every single verse of the Bible which contradicts their personal beliefs an "abstract" meaning. When in doubt they say "what the author wrote is not what he meant" and then they proceed to give you their personal interpretation totally side-stepping the obvious meaning of the verses in front of them. No matter how much evidence you give them they are perfectly willing to explain it all away with abstract meanings. On many occasions they don't even bother to analyze their own abstract meanings to see if logic, or the Bible, support them. That is their choice, our job is only to show them the evidence. It is up to them to accept or reject it. "***Say: O people of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray and diverged from the straight path***" Qur'an, Al-Maidah(5):77.

When Muslims are portrayed in the Western media it is only under the headings of terrorism, extremism, and fundamentalism. Seldom, if ever, is the other side of the story given equal, if any, time. As a result of this, when a Muslim quotes from the Qur'an to a Christian, he is usually perceived as propagating terrorism and heathenistic ungodly violence or similar matters and no one is willing to listen to him. If he quotes from the

studies of Muslims, even Christians who have converted to Islam, his words are considered biased and worthless. Even if eminent Christian scholars, unbiased scientists, and the Bible itself are quoted, the Christian scholars are labeled "liberals," and thus unworthy, the scientists as mistaken, and the Biblical verses as not meaning what they say but rather having abstract meanings. Once someone has so completely shut himself off from listening to logic and reason and has become so thoroughly entrenched in blind faith, then it becomes quite easy to explain everything away with the utmost simplicity.

"I shall turn away from my signs those who are arrogant in the earth unjustifiably, and if they see all the signs (in creation) they believe them not, and if they see the path of righteousness they do not take it as (their) path, and if they see the path of misguidance they take it as (their) path. That is because they deny our signs and are used to disregarding them" The Qur'an, Al-Aaraf(7):146.

"They are not all alike. Of the people of the book are a portion whom stand (for that which is right), who recite the revelations of Allah throughout the night while prostrate (before Him) " The Qur'an, A'al-Umran(3):113.

"***And Lo! Of the people of the Scripture are those who believe in Allah and that which was sent down to you and that which was sent down to them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily, their reward is with their Lord, and Lo! Allah is swift to take account***." The Qur'an, A'al-Umran(3):199.

The choice of the present four Gospels (including the writings of St. Paul who is credited with single-handedly writing the majority of the books of the New Testament) was imposed in the conference of Nicea 325 AD under the auspices of the Pagan Emperor Constantine for political reasons. Literally hundreds of gospels and religious writings were considered "Apocrypha" (which actually means "hidden from the people") and destroyed. Some of these were written by disciples of Jesus (pbuh), and not disciples of disciples who had never met Jesus (pbuh), such as Paul. If they were not more authentic than the current selection then they were at least of equal authenticity. Some of these are still available, such as the "Gospel of Barnabas" and the "Shepherd of Hermas" which agree with the Qur'an and even mention Muhammad (pbuh) <u>by name</u>. Modern discoveries such as the discovery of the dead sea scrolls (Qumran scrolls) have also confirmed the claims of the Qur'an (such as their claim that no nail shall touch the Messiah). The most ancient copies of the Greek Gospels available today date fully three to four centuries after the departure of Jesus(pbuh). The Dead sea scrolls, coincide historically with the time of John the Baptist. They were quickly dated from the 2nd century BC through the 1st century AD by the script in which they were written and by archaeological investigations of the settlement near the Qumran caves. They were discovered alongside the most ancient copy of the Old Testament available today.

In an effort to defend the teachings of the current Greek gospels, Mr. F.F. Bruce has the following to say in his book *"The New Testament documents. Are they reliable?"*: *"It is*

worth mentioning here that striking affinities of thought and language have been recognized between the Gospel and the Qumran texts. These affinities must not be exaggerated; the Qumran literature comes no where near presenting us with such a figure as the Jesus of this Gospel (John)" (emphasis added).

Any *Christian scholar* of Christian history will readily confirm that after the famous council of Nicea (325 AD), the church of St. Paul (The Roman Catholic Church) selected out of the over three hundred Gospels in their possession the four that most closely conformed to their doctrines. All others, including the Gospel of Barnabas, were ordered completely destroyed. They also ruled that all Gospels written in Hebrew were to be destroyed. An edict was issued that anyone found in possession of an unauthorized Gospel would be put to death. Countless numbers of Christians were then systematically killed as heretics and burned at the stake if they maintained their belief in the divine Unity of God and did not conform to the innovative teachings of Paul. It is well known that this practice continued until at least the year 1616 AD.

Well then, how did the Gospel of Barnabas reach us? It is well known and recorded that the Gospel of Barnabas was accepted as Canonical in the Churches of Alexandria till 325 AD. Pope Damasus (304-384 AD.) issued a decree that the Gospel of Barnabas should not be read. This decree was supported by Gelasus, Bishop of Caesaria who died in 395 AD. Pope Demasus, however, did secure a personal copy of the Gospel of Barnabas for himself in 383 AD. and placed it in his private library. Many decrees make mention of the Gospel of Barnabas, such as the decree of the Western churches in 382AD, Pope Innocent in 465A.D., the Glasian Decree of 496A.D., Pope Hormisdas, and it is mentioned in the *Stichometry* of Niceophorus. There are many others who made note of this Gospel throughout history or obtained their own copies.

In 478AD, the fourth year of Emperor Zeno, the remains of Barnabas were discovered and there was found on his breast a copy of the Gospel of Barnabas written by his own hand. (Acia Sanctorum Borland Junii Tom II, pages 422 and 450. Antwerp 1698) The famous Vulgate Bible appears to have been based upon this Gospel.

Among the early Christians was a man named Iranaeus (130-200 AD) who was among the followers of the teachings of the apostles and, like the first Christians before him, a believer in the Divine unity and not in the Pauline Trinity. He was murdered in 200AD for his outspokenness against the Pauline doctrine. Iranaeus quoted extensively from the Gospel of Barnabas in his writings. In the sixteenth century AD. a close friend of Pope Sextus (1589-1590) called Fra Marino, became extremely interested in the writings of Iranaeus. One day he was invited to visit the Pope and lunch with him. After eating with him, the Pope became drowsy and fell asleep. Father Marino took to browsing through the various books and manuscripts in the private library of Pope Sextus and happened upon an Italian translation of the Gospel of Barnabas. Father Marino concealed it in his sleeve and left the Vatican with it. This Gospel passed through many hands until it reached the hands of "a person of great name and authority" in Amsterdam "who during his lifetime, was often heard to put a high value on this piece." After his death, it came

into the possession of J.E. Cramer, Councilor of the King of Prussia. In 1713, Cramer presented this Gospel to the famous connoisseur of books, Prince Eugene of Savoy. In 1738, the library of the Prince, including this Gospel was incorporated into the Hofbibliothek in Vienna where it now rests.

Only the popularity of this copy of the Gospel of Barnabas saved it from the fate of most other copies. Most copies of the Gospel of Barnabas had a tendency of mysteriously disappearing into oblivion. This was the case with a Spanish copy which mysteriously disappeared from the Collage Library in England around the same time period. It was translated into English by Mr. and Mrs. Ragg and published in the Clarindon Press in Oxford in 1907. In 1907, Oxford Press published this work but mysteriously, all copies disappeared from the market. Only two copies are known to have escaped. One copy is housed in the Library of Congress in Washington, DC. The other is located in the British museum. A new printing has been made off of these copies and this printing is available today.

The Dead Sea Scrolls:

We have just alluded to the Dead Sea Scrolls in the quotation by Mr. F. F. Bruce. Even with his staunch defense of the infallibility of the New and Old Testament and the impossibility of mankind having ever having made the slightest change to their text, even with that, we find him saying *"It is worth mentioning here that striking affinities of thought and language have been recognized between the Gospel and the Qumran texts. These affinities must not be exaggerated; the Qumran literature comes no where near presenting us with such a figure as the Jesus of this Gospel (John)"*

What is so noteworthy about this quote? Well, to answer this question we need to begin with the story of the scrolls themselves:

In 1947 a group of children stumbled upon the first set of scrolls in a cave on the shores of the dead sea. These scrolls were immediately identified as the work of a very devout sect of the Jewish community that lived centuries before the birth of Jesus (pbuh). Hershel Shanks says in his book *Understanding the Dead Sea Scrolls*: *"Such was the discovery of the Dead Sea Scrolls, manuscripts a thousand years older than the oldest known Hebrew texts of the Bible, manuscripts many of which were written a hundred years before the birth of Jesus and at least one of which may have been written almost three hundred years before the journey of Mary and Joseph to Bethlehem"* (Understanding the Dead Sea Scrolls, Hershel Shanks, pp. 7-8).

An immediate frantic search ensued through the remaining caves in the region in order to find what other ancient scrolls could be discovered therein. A small group of "international" scholars in Israel were given exclusive access to them and the rest of the world was all but totally barred from gaining even the slightest glimpse of the texts (Prof. Eisenman observes that one of the major stumbling blocks for the publication of the

scrolls was that *"in the first place, the team was hardly international"*) . Prof. Robert Eisenman was one of the key players in the drama that finally lead to the release of the scrolls. In his book "The Dead Sea Scrolls Uncovered" we read: *"In the spring of 1986, at the end of his stay in Jerusalem, Professor Eisenman went with the British scholar, Philip Davies of the University of Sheffield, to see one of the Israeli officials responsible for this - an intermediary on behalf of the Antiquities Department (now 'Authority') and the International Team and the Scrolls Curator at Israel Museum. They were told in no uncertain terms 'You will not see the Scrolls in your lifetimes'"*.

This stung them into action, and as a result of this statement, a massive effort was launched and five years later through a whirlwind of media publicity, absolute access to the scrolls was attained. Prof. Eisenman eventually received 1800 pictures of the previously unpublished scrolls. The book goes on to describe how *"Eisenman was preparing the Facsimile Edition of all unpublished plates. This was scheduled to appear the following spring through E. J. Brill in Leiden, Holland. Ten days, however, before it's scheduled publication in April 1991, after pressure was applied by the International Team, the publisher inexplicably withdrew and Hershel Shanks (author of Biblical Archeology Review) and the Biblical Archeology Society to their credit stepped in to fill the breach"*. However, finally in September 1991, the archives were officially opened and two months later the 2-volume Facsimile Edition was published.

We have already read the words of Mr. Tom Harpur in the preface to his book: *"The most significant development since 1986 in this regard has been the discovery of the title "Son of God" in one of the Qumran papyri (Dead Sea Scrolls) used in relation to a person other than Jesus.....this simply reinforces the argument made there that to be called the Son of God in a Jewish setting in the first century is not by any means the same as being identical with God Himself."* For Christ's Sake, pp. xii. So why don't we study these scrolls in a little more detail and see what else we can learn ?

The Dead Sea Scrolls consist of fragments from many manuscripts, however, some of the most interesting among them are the *Pesher* texts. The Pesher texts are strings of interpretations of Biblical verses compiled by the most knowledgeable among the Jews. The word itself is derived from the Hebrew root word *p-sh-r*, which means, *"to explain"*. The texts consist of Biblical passages followed by the words pesher ha-davar "the interpretation of the matter is", and then the interpretation itself.

The basis of all of these texts is the notion that all of history is preordained by God. In other words, God is not restricted to looking at matters as "past", "present", or "future", rather, all of time is an open book to God (please read the verification of this concept in Islamic belief in chapter 9). Indeed, this is the essence of how prophets receive "prophesies", because God "sees" the future.

So, remembering that we are henceforth quoting from texts that have been carbon dated at about 100 years or more before the coming of Jesus (pbuh), and that this dating is

confirmed by literary analysis, and that the authors were a sect of very religious and devout Jews, considering all of this let us see what they have to say:

Those who have studied the scrolls have noticed a common theme prevalent throughout these manuscripts, that is, most of the pesher texts prophesise the coming of a "Teacher of Righteousness" who will be sent by God to the Jews. This "Teacher of Righteousness" will be opposed by the "Teacher of Lies" and the "Wicked Priest". These scrolls also predict the coming of TWO messiahs. These two messiahs are referred to as a priestly and a temporal messiah. What we had here was a society of very devout Jews who were convinced that the time of the coming of the two messiahs was at hand, therefore, they set about preparing for their advent by detaching themselves from the mainstream society, and dedicating their lives to their worship and the preparation for their imminent arrival.

"According to the dominant view in the sectarian texts from Qumran, two messiahs were to lead the congregation in the End of Days, one priestly, and the other lay" (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, pp. 321-322).

In *The Dead Sea Scrolls Uncovered*, by Robert Eisenman and Michael Wise, we read that the early scrolls spoke of TWO messiahs, but that later on, the communities of the Jews began to combine them into one messiah: *"As we have suggested, contrary to the well-known 'two-Messiah' theory of early Qumran scholarship, these references to the 'Messiah of Aaron and Israel' in the Damascus Document are singular not plural... and one possible explanation for it is that it is evoking a Messiah with both priestly and kingly implications, like the somewhat similar recitations of Hebrews"* (The Dead Sea Scrolls Uncovered, Robert Eisenman and Michael Wise, p. 162).

The Jews had prophesies of two messiahs. The first was best known to them for his "religious" or "priestly" works which he would perform. The second was best known to them for his "kingly" works. These two prophesies refer to Jesus (pbuh) and Muhammad (pbuh). Jesus (pbuh) was best know for his "priestly" works. However, he never lead an army, he never established a kingdom or a government, nor did he call his followers to wage war. Quite the opposite, he always called to peace and submissiveness and to leave the rule of the land to others (Matthew 22:21). He told his followers that he yet had many things to teach them but they could not bear them yet and that another would be coming after him who would teach them the complete truth (John 16:7-14). Muhammad (pbuh) too began his ministry preaching submissivness and passiveness. However, his ministry was allowed by God almighty to mature to a point where it was able to defend itself and establish justice in the earth and abolish evil. His followers fought many wars in the name of God and the Islamic empire finally stretched from China to Spain. Even those who did not follow Muhammad (pbuh) knew him well. However, what did they know him for? They knew him for his "kingly" actions and not for the "priestly" side of him that his followers knew.

"And fight against them until persecution is no more and religion is for God alone. But if they desist then let there be no hostility except against wrongdoers" The Qur'an, Al-Bakarah(2):193.

"Those unto whom We gave the Scripture recognize him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it" The Qur'an, al-Baqarah(2):146

Over time, the prophesies of the Jews began to become a little blurred, and this in addition to the continuous persecution of many nations towards the Jews eventually lead to their blending of these prophesies into one single prophesy and their aggrandizing of this one all-conquering wondrous event that would finally relieve them of their persecution and pave the way for them to march forth conquering all nations and establishing themselves as the protectors of the kingdom of God. For this reason, when we read the Gospel of Barnabas we find that when the Jews ask Jesus (pbuh) whether he is "the messiah" he responds to them that he is not "the messiah" that they are expecting. This is because he understood their question. They were not asking him for his title, rather, they wanted to know whether he was the one who would finally fulfill all of their prophesies of leadership, power, and grandeur that they had been waiting for for so many centuries. For this reason, he told them that he was not "the Messiah", but that "the Messiah" they were waiting for would not come until later. He was referring to the SECOND messiah in their prophesies (please go back and read chapter 6.3 of this book).

Lawrence Schiffman says regarding *Pesher Habakkuk*: *"It (Pesher Habakkuk) describes the struggle between the Teacher of Righteousness and his opponents - the Man of Lies (also termed the Spouter or Preacher of Lies) and the Wicked Priest. The Spouter is pictured as heading a community. The dispute between the teacher and the Spouter is seems to have been based on matters of religious interpretation and law. The wicked priest is said to have begun his rule in truth but then to have abandoned the way of truth. He then persecutes the Teacher, confronting him on the holiest day of the year, the Day of Atonement"*. (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 228).

This prophesy also continues in Pesher Psalms: *"This text also mentions the familiar dramatis personae: the Teacher of Righteousness, termed 'the priest'; the wicked priest; and the Man of Lies. The Wicked Priest persecuted the Teacher and sought to kill him. The man of lies lead people astray"*.(Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 229).

In Pesher Psalms A 1 III 15-16 we read *"Its interpretation (Psalms 37:23) refers to the priest, the Teacher of Righteousness, whom God promised would arise, for He (God) prepared (i.e., predestined) him (the teacher) to build for Him a congregation"*. (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 120).

What we begin to see in all of this is the story of the coming of Jesus (pbuh), his selection of Judas as one of the apostles, the deviance of Judas from the truth, how a sect of the Jews persecuted Jesus (pbuh), how this sect tried to deceive the masses and differed with Jesus (pbuh) regarding the truth of God's message, and finally, how they schemed with Judas to kill Jesus (pbuh). The Teacher of Righteousness is thus a

reference to Jesus (pbuh); the "priestly" messiah. The Wicked Priest is a reference to Judas, and the Spouter of Lies is most likely the leader of the "chief priests and Pharisees" who persecuted Jesus (pbuh) and are mentioned so often in the Bible.

Many Christian scholars have snatched up these prophesies in order to prove the validity of their claim that Jesus (pbuh) was indeed sent by God and that the Jews are required to follow him. However, they have been thwarted in their attempts by one other quite amazing piece of evidence that the Jews continually manage to refute their claims with, specifically, that the Dead Sea Scrolls claim that the coming messiah will be persecuted and that the Wicked Priest will try to kill him, but that <u>the Wicked Priest will not be successful and that it is he who will receive the fate he wished for the messiah.</u>

"The Wicked Priest went so far as to lie in ambush for the Teacher of Righteousness. In interpreting Psalms 37:32, "The Wicked watches for the righteous, seeking to put him to death," the text states: 'Its interpretation concerns the Wicked Priest who watched out for the Teacher of Righteousness and sought to put him to death' Pesher Psalms A 1-10 IV 8-9" (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 233). So Judas will try to kill Jesus (pbuh).

In Pesher Habakkuk 11:4-8 we read *"Its interpretation (Habakkuk 2:15) concerns the Wicked Priest, who pursued the Teacher of Righteousness to swallow him up with his wrathful anger to the place of his exile. And at the time of the day of rest of the Day of Atonement, he (the Wicked Priest) appeared before them to swallow them up and to make them stumble on the day of the fast of their abstention from work"*. (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 120).

"The Wicked Priest began his career with the support of the sectarians, but he quickly lost his way and began to transgress in order to increase his wealth". (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 233). Remember Matthew 26:15 ***"And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver"***.

"Various theories have sought to identify the Teacher with Jesus, claiming that he was executed by the Wicked Priest. Had that been the case, the text would not have gone on to explain how God took vengeance against the priest by turning him over to the 'ruthless ones of the nations'. And according to this text, the teacher certainly survived the ambush. Indeed the entire passage is an interpretation of Psalms where the text continues, "The Lord will not abandon him (the Righteous), into his hand (the Wicked); He will not let him (the Righteous) be condemned in judgment (by the wicked)." (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, pp. 233-234).

The author goes on to quote *Pesher Habakkuk* with regard to the Wicked Priest's intentions and his punishment. He says: *"Ultimately, however, the Wicked Priest was punished: '.. because of his transgression against the Teacher of Righteousness and the men of his council, God gave him over to the hands of his enemies to afflict him with*

disease so as to destroy him with mortal suffering because he had acted wickedly against His chosen one'. The Wicked Priest's enemies tortured him which represents divine punishment for his attacks on the Teacher of Righteousness. The sufferings of the Wicked Priest are even more graphically described in another passage: 'and all his enemies arose and abused him in order for his suffering to be fit punishment for his evil. And they inflicted upon him horrible diseases, and acts of vengeance in the flesh of his body'. The one who suffered was the Wicked Priest, not the Teacher of Righteousness. The enemies of the Wicked Priest, the nation against whom he had made war, are said to have tortured him, so that his life ended in mortal disease and affliction." (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 234).

Pesher Habakkuk 9:9-10 reads: *"Its interpretation (Habakkuk 2:8) concerns the Wicked Priest, who, because of (his) transgression against the Teacher of Righteousness and the men of his council, God handed over into the hands of his enemies to afflict him..."* (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 119).

If we read the Gospel of Barnabas, we will find that when Judas came with the Roman troops in order to betray Jesus (pbuh), God raised Jesus (pbuh) unto Him and saved him. He then made Judas look and even speak like Jesus (pbuh) so that the Romans dragged him (Judas) away with them kicking and screaming that he was not Jesus (pbuh) but Judas. Even the Apostles were totally bewildered.

After the Romans had their fill afflicting Judas with all manner of abuse and torture, he was finally taken to trial. By now he had totally given up hope of ever being believed. So now when he was asked, "art thou Jesus?" He replied "Thou sayest". In other words, "you will not believe me if I say otherwise, so why fight it any more". His enemies (the Romans) then took him, mocked him, kicked him, cut him, spat on him, humiliated him, and tortured him. Finally, they put him up on the cross. It appears, however, that shortly after they took him down, he disappeared from his tomb (maybe to live in disease and torment and die later on if he was not already dead). The Gospel of Baranabas then goes on to describe how Jesus (pbuh) returned to the apostles to tell them of how God had saved him from the hands of the Jews and the Romans and how the traitor (Judas) was taken instead.

This is exactly what the Qur'an has been saying for 1400 years now; that Jesus (pbuh) was not forsaken by God to be killed by the conspiracy of the Jews and Judas, but that "it was made to appear so to them":

"But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him). Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth). And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers" The Qur'an, A'l-Umran(3):52-54.

"And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger, and they slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; for of a surety they slew him not" The Qur'an, Al-Nissa(4):157

The scrolls then go on to describe how *"Kittim"* (the Roman empire) and the kings of Greece would both try to take Jerusalem (the symbol of the faithful), but that it would be Kittim (the Romans) who would finally be successful. Remember how in chapter one we described the stages of how the Roman empire eventually took control of the whole Christian religion and "protected" it and "spread" it?

"Some texts also speak about an eschatological prophet who will announce the coming of the messiah, a figure similar to Elijah in the rabinnic tradition" (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 323). Once again, please read chapter 6.3 where it is made abundantly clear that not only were the Jews expecting a prophet to "clear the way" for Jesus (pbuh) and "announce" him (this was John the Baptist), but they also expected a second messiah to come after Jesus (pbuh).

Referring to the manuscript titled The Rule of the Community, verse 9:11-12, Mr. Schiffman says: *"this text unquestionably refers to two messiahs who will be announced by an eschatological prophet. Based on a the cave 4 manuscripts of Rule of the Community, the original publication team argued that this passage was added to the text later in the history of the sect. However, the evidence in these manuscripts does not sufficiently support such an assertion. As far as we can tell, the two-messiah concept was part of Rule of the Community from the time it was composed"*. (Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p. 324).

"And when there came unto them (the Jews) a Scripture from Allah, confirming that in their possession though before that they were invoking Allah (for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came unto them that which they had recognized, they disbelieved in it. So let the curse of Allah be on disbelievers" The Qur'an, Al-Baqarah(2):89

The Dead Sea Scrolls make mention of many more quite amazing and illuminating prophesies and parallels with the teachings of the Qur'an and Islam. There are also many parallels with the historical series of events presented in this book, such as the reference to the "seekers of smooth things" (simplifying the law of the religion) which sound amazingly similar to the description of Paul and his followers who "simplified" the religion of Jesus after his departure and removed all obligation from it all the while claiming that his authority came directly from "visions" of Jesus (pbuh). He is even quoted, while preaching this removal of obligation, as saying ***"But I fear, lest by any***

means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the <u>simplicity</u> that is in Christ" 2 Corinthians 11:3

<u>Other Ancient Religions and Scriptures:</u>

There is much more that could be said about the Dead Sea Scrolls and their confirmation of the Qur'an and the mission of Muhammad, however, that will have to be left to a future book where, God willing, many more examples of this sort shall be analyzed in detail. However, before closing this topic, I would like to pose the following question: Are the Gospel of Barnabas and the Dead Sea Scrolls the only two ancient scriptures that prophesy the coming of a final messenger of God from Arabia? Far from it. Two very brief examples follow:

<u>Example one</u>: The Farsi (Parsi) religion is one of the oldest known religions of mankind. It was practiced in Persia for many centuries and consisted mainly of two scriptures: the Dasatir and the Zand Avasta. In Dasatir 14 (Sasan11) we can find a very clear prophesy of Muhammad (pbuh): *"When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (The Kaaba in Makkah built by prophet Abraham) and in which many idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers."*

This prophesy requires no interpretation. It is an exact description of matters that we now recognize as historical fact.

<u>Example two</u>: In the Hindu scriptures too we find numerous clear prophesy of Muhammad (pbuh), one of the clearest can be found in Bhavishya Purana. It actually mentions him by name: *"Just an illiterate man with the epithet Teacher, Muhammad by name, came along with his companions. Raja (Bhoja in a vision) to that Great Diva, that denizen of Arabia, purifying with the Ganges water and with the five things of cow offered sandal wood and pay worship to him. O denizen of Arabia and Lord of the holies, to thee is my adoration. O thou who hast found many ways and means to destroy the devils of the world. O pure one from among the illiterates, O sinless one, the spirit of the truth and absolute master, to thee is my adoration. Accept me at thy feet"* Bhavishya Purna Parv 3, Khand 3, Adhya 3, Shalok 5-8

<u>In this book we have proven the following:</u>

1) The very first Christians were Unitarians and not "Trinitarians." The church in the current day and age readily admits this in some of it's most respected references.

2) The apostles had never heard of a "trinity" and abided strictly by a continuation of the law of Moses which Jesus himself had also abided by during his lifetime and continued to do so until the crucifixion.
3) St. Paul persecuted the followers of Jesus (pbuh) and even presided over the death of many Christians such as Stephen and Paul's own teacher Gamaliel.
4) Suddenly, St. Paul claimed that he was singled out by Jesus' ghost to receive a divine revelation which was deprived the apostles. He then considered himself more knowledgeable than the apostles and considered them to be "hypocrites" and even quite lazy ones at that.
5) Even such fundamental verses as those describing Paul's "salvation" and his heavenly "vision" contain very serious discrepancies and even a sworn affidavit by Paul himself that he was guilty of fabrication.
6) St. Paul was responsible for changing almost every single aspect of the religion of Jesus (pbuh) imaginable. He began by relaxing specific laws of the religion of Jesus but in the end discarded them all. He is the author of the majority of the books of the New Testament available today.
7) Paul's church later went on to persecute and kill any and all Christians who did not adopt their views.
8) Paul's church was responsible for concocting the "trinity" over three hundred years after the departure of Jesus (pbuh). They then went about inserting "inspired" verses into the Bible to validate their views. Christian scholars tell us that these "inspired" additions and "corrections" were continuing at least until the fifteenth century.
9) His church chose four Gospels which they themselves approved of and then burned over three hundred other "unacceptable" Gospels. Some of which were written by the apostles themselves.
10) Islam came along and claimed that the message of Jesus (pbuh) had been corrupted by mankind.
11) Unitarian Christians from North Africa and other regions who had not yet been totally eradicated by the Pauline church recognized the similarity between Islam and the religion they had received from Jesus through the apostles (and not through Paul). They became Muslims.
12) Copies of The Gospel of Barnabas began to be discovered in the Vatican and other places but had a tendency to "disappear" mysteriously. The official viewpoint of the Pauline church was that the Gospel of Barnabas was a forgery. The Gospel of Barnabas not only confirmed virtually everything the Qur'an had been saying for fourteen hundred years now, but also mentions Muhammad (pbuh) by name. It contains an eye and ear witness account of Jesus' ministry by one of the foremost apostles of Jesus (Barnabas) and not a hearsay account from a "vision" by someone who never met Jesus (Paul).
13) The Dead Sea Scrolls were discovered in the twentieth century and countless similarities of content and doctrine were observed between them and the Qur'an. They specifically mention that there will be not one but TWO messiahs. They also confirm the fact that the first messiah (Jesus, pbuh) will not be killed on the cross but will be saved by God.

14) Today countless examples of very serious and obvious contradictions can be found between the verses of Bible. This contradictions are well known and documented and some Christian sources claim that they number somewhere around 50,000 errors and contradictions. Once again proving the claims of the Qur'an.
15) Even such *eminent* scholars as the *majority* of today's *Anglican Bishops* now reject the divinity of Jesus (pbuh), and thus, the "Trinity" but recognize Jesus (pbuh) to be what Islam says he was: An elect (but mortal) messenger of God.
16) All scholars of the Old Testament are now agreed that even the "five books of Moses" were not written by Moses but were the result of a very expert splicing of four different accounts of Moses's ministry each written by a different tribe of the Jews.
17) When faced with all of this evidence the official standpoint of most Christians has now become a combination of "Blind faith" and the application of abstraction to all verses which do not sit well with them in a desperate attempt to cling on to that which their own scholars have now recognized as human tampering with the Gospel of Jesus (pbuh) and the previous prophets.
18) Even science has now come to endorse the claims of the Qur'an that it is from God. Countless examples of scientific statements have been critically studied by unbiased non-Muslim scientists and have been shown to be completely accurate even though mankind did not discover these facts until many centuries after the death of Muhammad (pbuh). In fact, many of these matters were not proven true until this century.

"O mankind! The messenger has come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, Lo! unto Allah belongs whatsoever is in the heavens and the earth, and Allah is the all-knowing, the wise. O people of the scripture, do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus the son of Mary was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "three." Desist, (it is) better for you. Verily Allah is one God. Far exalted is He above having a son. His is all that is in the heavens and the Earth, and suffice in Allah as a Trustee. The Messiah will never scorn to be the slave of Allah, nor will the favored angels. Whoso scorneth His service and is proud, all such will He assemble unto Him; Then, as for those who believed and did good works, unto them will He pay their rewards in full and He will add unto them from His bounty. And as for those who were scornful and proud, them will he punish with a painful torture and they will not find for themselves any other than Allah as a friend or a supporter" The Qur'an, Al-Nissa(4):170-173.

We encourage all readers to think about what they have read objectively and decide for themselves if this is just word juggling and a clever twisting of the verses out of context or if, just maybe, it may bear some merit.

For those who would like to learn more I highly recommend the books:
The Qur'an.
"The Gospel of Barnabas," notes by M. A. Yussuff, ISBN 0089295-133-1,
"Muhammad in the Bible", by Prof. Abdul-`Ahad Dawud

“Jesus a Prophet of Islam,” by Muhammad `Ata ur-Rahim, ISBN 1-879402-07-6,
“The Choice,” by Ahmed Deedat.
“Islam and Christianity in the modern world,” by Dr. Muhammad Ansari
“Muhammad in the Bible,” by `Abdul-Ahad Dawud
“Blood on the cross,” by Ahmed Thomson, ISBN 0-907461-70-0

Chapter 14: Additional references

For those readers who would like to obtain additional information concerning these and other topics, I highly recommend the following books:

1) The Qur'an, by God almighty. The good English translations are: (1) Hilali and Khan, (2) Abdullah Yousuf Ali, (3) Marmaduke Pickthall, in that order of preference. Other translations should be avoided.
2) Muhammad in the Bible, by Prof. Abdul-`Ahad Dawud
3) Jesus a Prophet of Islam, by Muhammad `Ata ur-Rahim
4) The Gospel of Barnabas, notes by M. A. Yussuff
5) Prophet Muhammad the Last Messenger in the Bible, by Kais Al-Kalbi
6) The Dead Sea Scrolls, The Gospel of Barnabas, and The New Testament, by M. A. Yussuff.
7) The Choice, by Ahmed Deedat
8) The Bible's Testimony that Jesus is the Slave-Servant, and Messenger of Allah, by Sheikh Abdurrahman Abdul-Khaliq Al-Yousuf
9) Islam and Christianity in the modern world, by Dr. Muhammad Ansari
10) Islamic Selections, by Ahmed Deedat
11) What the Bible says about Muhammad, by Ahmed Deedat
12) Al-Qur'an, The miracle of miracles, by Ahmed Deedat
13) Crucifixion or cruci-fiction, by Ahmed Deedat
14) Desert storm, Has it ended (or: Christ in Islam), By Ahmed Deedat
15) What is his name?, by Ahmed Deedat
16) Is the Bible God's word?, by Ahmed Deedat
17) Muhammad the greatest, by Ahmed Deedat
18) Muhummed, The natural successor to Christ, by Ahmed Deedat.
19) What was the sign of Jonah?, by Ahmed Deedat
20) Who moved the stone?, by Ahmed Deedat
21) Resurrection or Resuscitation?, by Ahmed Deedat
22) Muhammad in the Bible, by Jamal Badawi
23) Muhammad's Prophethood an analytical view, by Jamal Badawi
24) The status of Women in Islam, by Jamal Badawi
25) Understanding the Bible -through Koranic messages, by Akbarally Meherally
26) Muhammad the prophet of Islam, by Prof. K.S.Ramakrishna Rao
27) Islam, Christianity and the state of Israel, by Dr. Ahmad Shafaat
28) Jesus A prophet of Islam, by Sulaiman Shahid Mufassir
29) The Oneness of God the ultimate solution to the Trinitarian controversy, by Marmarinta-Umar P.Mababaya
30) The Truth about Jesus, by Dr. Maneh Hammad Al-Johani
31) The Truth about Jesus Christ, by Muhammad Ali Alkhuli
32) Islam and Christianity, by Dr. Muhammad Ali alkhuli
33) Islam and Christianity, by Mrs. Ulfat Aziz-Us-Samad
34) Let the Bible speak, By Abdul Rahman Dimashkiah
35) It is up to you, by Dr. Ahmed Dawood Mizjaji

36) Christian Muslim Dialogue, by H.M. Baagil, M.D.
37) The Bible, the Qur'an and science (book), by Dr. Maurice Bucaille.
38) The Qur'an and modern science (booklet), by Dr. Maurice Bucaille.
39) What is the origin of man, by Dr. Maurice Bucaille.
40) Qur'an and modern science Correlation Studies, by Keith L.Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed
41) Al-Jawab al-Sahih Liman Baddala Deen Al-Maseeh (Arabic), by Ibn Taymiyyah
42) Hidayat Al-Hiara fi Ajwibat Al-Yahood wa al-Nasara (Arabic), by Ibn Kayyem Al-Jawziah
43) Izhar ul-Haq (Arabic or English), by Shaik Rahmat Allah ibn Khaleel al-Rahman al-Hindi
44) The developing Human, By Dr. Keith Moore.
45) Blood on the cross, by Ahmed Thomson

Research Papers:

1) Highlights of Human Embryology in the Koran and the Hadith, Keith L. Moore
2) A Scientist's Interpretation of References to Embryology in the Qur'an by: Keith L. Moore, Ph.D.
3) The Frontal Lobes and Higher Mental Functions, Keith Moore, A. Zindani, and M. Ahmad.

Self-Test Section

Use the following section to test your understanding of what has been presented in this book:

1) Do you believe that God "the father" alone is a true god, or do you believe that Jesus (pbuh) and the Holy Ghost too are gods?
2) If you believe that Jesus (pbuh) is a god, then this means that you believe in at least two gods. However the Bible is full of countless very explicit verses with very direct and clear meaning which tell us in no uncertain terms that God is <u>ONE</u>. For example read Deuteronomy 4:39, Isaiah 45:18., Isaiah 43:10-11., Isaiah 44:6, Isaiah 45:6 and many others. All of these verses do not need elaborate abstract interpretations to be understood. They are quite explicit.
3) If you believe that Jesus and the Holy Ghost are gods too, but that they are all "merged" or "combined" or "fused" into one god with God the "father", and that this "trinity" is *one* God, then it is necessary to ask the question: "Did God ask you to believe this or did the Church?".

   Please make sure you understand the question correctly. If this concept is not a fabrication of the church (as evidenced by their own discardal of 1 John 5:7, and other matters found in chapter one) then we would expect there to be at least one verse in the Bible where God, Jesus, and the Holy Ghost are claimed in clear language to be one and the same being, or they are claimed to be three faces of one personality, or any other such "merging of three into one" proof from the Bible itself.

   For a Muslim, the primary source of guidance is the Qur'an. This is followed by the Sunnah of Muhammed (pbuh), and then the words of the scholars. No scholar's words are ever accepted if they contradict the first two sources. This means none. Even a companion of Muhammad's words would not be accepted in such a case. Obviously, a Christian too would never place the words of the Church above those of the Bible. If a person follows a given belief (even if through faith in God without the ability to explain it), obviously, they would at least require that God Himself required this belief of them. Muslims are told in the Sunnah of Muhammed (pbuh) that heaven can not be imagined by human minds. So we too believe in matters we can not explain. However, the difference is that we have clear verses of the Quran and Sunnah which command us to do so. Abi-Hurairah narrated in Sahih Bukhari: Muhammad (pbuh) said***: "Allah said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of."*** Even a common Arab off the street will understand the clear and direct meaning of such a verse.

   Misinterpretation of this question has become so common that it is necessary to make it as clear as possible. The request is not for every verse of the bible that mention the three in one sentence. It is not a request for the definitions of councils or conferences or churches or bishops or popes. Their definitions should be built upon verses of the Bible and not vice-versa. It is simply a request for one single clear verse of the Bible which states that "God, Jesus, and the Holy Ghost are one and the same". The verse does not even have to explain how. It can require blind faith. However, it is necessary for God Himself to tell us that He is a combination of three gods. It should be He Himself who tells us that this is His nature and that He requires blind faith in this concept, not the church. The Bible is a combination of some 73 books (depending on your church). It speaks about everything from the trial of Adam (pbuh) to what color

robe Jesus (pbuh) wore while being lead to the cross, to the description of the ass Jesus (pbuh) rode, to many other side-issues not critical to basic faith. There are countless verses that continually beat us over the head that God is ONE. Jesus himself many times make such statements as ***"that they might know <u>THEE</u> the <u>ONLY</u> true God and Jesus Christ whom thou hast sent"*** John17:3. The constant theme throughout is God is ONE, He says so, Jesus Says so, Jesus says God is the ONLY true god, Jesus prays to God, Jesus performs his miracle through the ***"finger of God"*** and ***"can of my own self do NOTHING"***..etc. Matters of basic faith such as these are spoken about clearly. They can be found in the Bible. Where does God Himself ever claim to be triune and "three merged into one". I am sure everyone will agree this is quite critical to basic Christian faith. There should be at least ONE verse in the whole Bible which speaks as clearly about this very fundamental and basic and crucial aspect of faith as do the verses that were mentioned previously.

<u>In the name of Allah, the Benificient, the Merciful</u>

"O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say; Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and unto Him is the return (of all). O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in (the series of) the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things."

The Qur'an, Al-Maidah(5):14-19

"Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from the plain path"

The Qur'an, Al-Maidah(5):77

For more information on the topics discussed in this book, or to obtain additional literature you may contact the following

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